

GUIDELINES TO RELIGIOUS STATION MANAGEMENT:  
A DESCRIPTIVE ANALYSIS OF THE OBJECTIVES,  
POLICIES, AND PRACTICES OF STATION DYSR,  
DUMAGUETE CITY. PHILIPPINES

THESIS FOR THE DEGREE OF M. A.  
MICHIGAN STATE UNIVERSITY

ERNESTO ISIP SONGCO

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POLICIES, AND PRACTICES OF STATION  
DYSR, DUMAGUETE CITY,  
PHILIPPINES.

By

Ernesto Isip Songco

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Leo Markin

Director of Thesis



**Ernesto Isip Songco**

do (well defined objectives); and if its management knows best how to do what it is trying to do (constant effort to measure its operation against established and successful policies and procedures).

To test this hypothesis, the investigation used station DYER as a case study. A critical analysis was made of DYER's objectives and their integration in the station's programming. The management policies and practices of the station were measured against successful principles and procedures as formulated by authorities in the field of broadcast station management.

The result of the test of the hypothesis showed that station DYER has been successful in building an image which the general public recognizes and respects because it has clearly defined its objectives as a religious radio station and creatively implemented these objectives into its programming. The result further revealed that DYER can achieve even greater success in its management through constant evaluation of its administrative procedures and practices.

## **ABSTRACT**

### **GUIDELINES TO RELIGIOUS STATION MANAGEMENT: A DESCRIPTIVE ANALYSIS OF THE OBJECTIVES, POLICIES, AND PRACTICES OF STATION DYER, LUNAGUETE CITY, PHILIPPINES.**

**By Ernesto Isip Songco**

Much religious broadcasting today is irrelevant and meaningless. It has been claimed by various authorities that religious programming cannot compete with commercial programming in the attraction of listeners.

Much of the negative attitude toward religious broadcasting stems from: (1) the failure of religious broadcasters to define their objectives; and (2) the absence of management guidelines for religious stations based upon procedures used by successful commercial broadcasting operations.

The irony of the indictments against religious broadcasting is that some religious stations have been successful. They have succeeded, through their broadcasts, in making the Church and its ministry more meaningful and relevant to their audiences. One such operation is DYER, a radio station which is owned and operated by the National Council of Churches in the Philippines.

This study hypothesizes that a religious broadcasting station can be more successful if it has thorough knowledge of what it is trying to

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To Dr. Bernard Luben, Miss Beverly Chain, Mr. Ralph Milton, Mr. Constantine Bernardes, Rev. William Matthews, Rev. Juan Pia, Mr. Benjamin Magdano, and Mrs. Margaret Mack for their relentless support and encouragement, and for helping me gather valuable materials for the study.

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## CHAPTER I

### INTRODUCTION

#### Purpose of Study

This study is based upon the hypothesis that the success of a religious radio station is dependent upon at least two critical requirements: first, the religious station must have well-defined objectives, and second, it must measure its operation against established successful management procedures and techniques.

The study identifies and analyzes the objectives, policies, practices, and problems related to the management of station DYER, a religious radio station owned and operated by the National Council of Churches in the Philippines. From this analysis, guidelines are constructed which may be useful in the management of religious radio stations.

Station DYER was chosen by this writer as his area of study for two reasons: (1) his background knowledge of the station, and (2) the great need for the study. This writer joined the original staff of station DYER as early as 1948 as a student assistant. This was during the blue-print stage of DYER. Two years later, in 1950, DYER went on the air. In 1952, this writer was hired as a full-time staff member in the program department and stayed with station DYER until the present. Having grown with the operation of DYER, the writer is very much aware of the needs of the station. One of these needs is a critical study



of the management of the station.

In 1932, Constantino Bernardes made a critical study of the problems of DYER as his master's thesis at Ohio State University. Since that time DYER has undergone major changes. It went through some managerial turn-overs. In transmission power, DYER started operation with 1,000 watts; in 1960 the power was increased to 5,000 watts, and in 1965 DYER began transmitting its signals on 10,000 watts of power. In terms of broadcast time, there was a marked increase from five hours every evening when the station first went on the air in 1950 to seventeen hours daily at present. The number of personnel increased from nine full-time staff members and three student assistants to twenty-six full-time staff and six student assistants. While such changes meant improvement for station DYER, the same changes brought about certain problems in the management of DYER. Hence, this study was undertaken.

Other interesting facts considered in choosing station DYER as the area of study are the following: 1) station DYER has a franchise from the Philippine Congress to operate in the public interest as a purely non-commercial, educational, and religious station; 2) it is owned and operated by the National Council of Churches in the Philippines, an organization of major Protestant denominations in the country; 3) in the absence of audience measurement services, the volume of correspondence which the station receives and the high esteem with

which it is held by the people indicate that station DYER attracts a sizeable audience in the market, and, 4) station DYER has operated in the market since 1950.

### Defining a Religious Broadcasting Station

There is a problem in defining the term "religious broadcasting station" because of a prevailing mental orientation which holds the views that such a station is purely a secular tool of mass communication and that its programming is a distinct and separate domain with no discernible relationship with the secular world.

The theological implication of such an orientation has been sharply pointed out by Dr. Roger Shinn, Professor of Christian Ethics at Union Theological Seminary, New York. In reference to Christian Faith and Christian Communication, he wrote:<sup>1</sup>

"... And is too weak a word here. Perhaps we need a verb -- perhaps the verb means. Christian faith means Christian communication, requires Christian communication ... In the terms of traditional theology, what I'm saying is that dogmatics and apologetics are not two different disciplines. You do not get the dogmatic theologians to decide what the faith is, the apologetic theologians to figure out how to communicate it. The reason is that communication is inherent in the Christian Gospel itself."

This implies that the communication of the gospel is a service function of the ministry. And for such a ministry to be effective in

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<sup>1</sup>"Leaders In Communications Speak," The Christian Broadcaster, Vol. IX, Nos. 2-3, May-September, 1961, p. 24.

our time, it must make use of available and significant tools of communication. The broadcasting media are such tools.

The need for cooperation between the Church and the broadcasting media has been stated by Dr. James Keller, assistant professor of Theology and Christian Ethics at Vanderbilt University, Nashville, Tennessee:<sup>2</sup>

"Protestantism and mass media grew up hand-in-hand and share a common destiny. Because we don't seem to be bringing off very well the use of, let us say, TV today doesn't mean we can or should reject these newer media. The novel started as a vulgar and no doubt un-Christian device of communication. It had its rise, though, to the status of a potent art form -- a means of communication in the proper sense. We must keep searching with an open mind to find how to use the new and perilous, dubious media that history has once again thrust upon us."

In order to define what a religious broadcasting station is, we should first know what religious broadcasting means. Speaking on "Religious Broadcasting Policy and Administration" at the 1961 International Communications Workshop in Los Angeles, California in June, 1961, the Rev. Lawrence W. McMaster, Jr., executive director of the Division of Radio and Television of the United Presbyterian Church, defined the nature of religious broadcasting in this manner:<sup>3</sup>

"Religious broadcasting is not a big public relations department for God and the Church. Nor should it be in the business of spotlighting the good work of the Church as an institution.

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<sup>2</sup>Ibid, p. 36

<sup>3</sup>Ibid, p. 36

"Religious broadcasting is a means of helping to realize the mission of the Church by using its full resources to further God's will for men."

Everett C. Parker, David W. Barry, and Dallas Smythe, in their book, The Television-Radio Audiences And Religion, defined religious broadcasting by identifying the intent of religious broadcasters.<sup>4</sup>

"Religious broadcasters use the media to persuade people to lead better lives, to teach the value of Christian character, to teach individual self-understanding and adjustment in the light of God's word, and to teach Christ as the design for personal living."

A Roman Catholic definition of religious broadcasting is expressed in a Pastoral Instruction on the Mass Media of Communication:<sup>5</sup>

"... Broadcasting is not only a means of communication, it is potentially communion -- a means whereby a man offers the best of himself to his fellow man, thus enabling his fellow man to give of the best of himself ... At its best it can awaken imagination and awareness so that men may look at themselves, their lives and their relationships afresh."

According to these interpretations, a religious broadcasting station should be a medium of mass communication which is employed by the Church to bring the mind of Christ to bear on today's issues and events.

#### Working Definition

For the purpose of this study, a religious radio broadcasting station is defined as one which is owned and operated by the Church and/or

<sup>4</sup>Everett C. Parker, David W. Barry, and Dallas Smythe, The Television-Radio Audience And Religion, (New York: Harper and Brothers Publishers, 1955), p. 413.

<sup>5</sup>"A Memorandum on the Pastoral Instruction to Roman Catholics on the Mass Media of Communication," The Christian Broadcaster, Vol. XII, No. 4, December, 1965, p. 38.

its representative agency to help realize the mission of the Church.

### A Brief History of Missionary Broadcasting

The area of concentration of this study is station WYSE. Since this is essentially a missionary station, it is pertinent to review the brief history of missionary broadcasting.

Almost half a century ago, radio was solely an instrument of business and social communication. The Christian Church didn't do much about it. In fact, some Christians identified it with the devil.<sup>6</sup> Since the devil was portrayed as the "prince of the power of the air,"<sup>7</sup> there were Christians who regarded radio as the tool of the devil because it operated in the domain of the prince of the power of the air. However, there were a few brave souls who risked the ridicule of their brothers in the faith. They saw in this "abominable box of the devil" a new means through which the Gospel message could be proclaimed to those who would not otherwise hear it.

One of these brave souls was Dr. Clarence Jones, chairman of the World Conference on Missionary Radio. Dr. Jones is an internationally known authority in religious broadcasting. He received his vision of a mission for radio partly as a result of his having worked with Paul Rader, who used radio as early as 1922 in his work at the Chicago Gospel

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<sup>6</sup>E.H. Robertson, "The Development of Missionary Radio," The Christian Broadcaster, Vol. XIII, No. 2, July 1966, p. 10.

<sup>7</sup>Ibid.

Tabernacle.<sup>8</sup> Dr. Jones, together with Mr. Reuben Larsen, an American missionary to Ecuador, are credited with the establishment of the first missionary radio station, HCJB. The station went on the air in Quito, Ecuador on Christmas Day, 1931. Broadcasting in Spanish, the station related the story of Christ's birth. This first missionary radio station began its operation on 200 watts of power. Today, HCJB operates with a combined power of 70,000 watts on short wave and 30,000 watts on medium wave. It currently broadcasts in 6 different languages, 7 days a week and 24 hours a day. HCJB added a TV station in 1961.

The second missionary radio station to begin operation was TIFC, in San Jose, Costa Rica, which went on the air in February, 1948.<sup>9</sup> This station would have started operations earlier had it not been for World War II. The delay, however, proved to be profitable in terms of improved technical knowledge. TIFC was established and is operated by the Latin American Mission, an inter-denominational mission with headquarters in New Jersey, U.S.A. The national Christians in Costa Rica are beginning to assume a fair share of the financial and programming responsibility for the operation of the station. TIFC operates with 10,000 watts on medium wave and with two short wave transmitters.

On the other side of the world, in Asia, the same interest in the

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<sup>8</sup>Ibid

<sup>9</sup>Ibid



radio ministry took place. Shortly after the end of World War II, three young men: John Broger, Robert Rowman, and Bill Roberts saw the vision of missionary radio in Asia, where half of the world's population lives.<sup>10</sup> They pooled their resources and discovered that their total capital was only \$1,000. One of the three, who had been a naval officer during the war, toured the coast of China looking for a site. He failed. He returned to Manila, Philippines, and after much effort and hard work over a period of two years, the first missionary station in Asia went on the air on June 4, 1948. It was FEBC, the Far East Broadcasting Company, Incorporated. This is a Christian organization, non-profit-making, non-commercial and international. It is not financially guaranteed, underwritten or endowed by any one organization. It is maintained solely by the gifts of individuals, churches and groups who are convinced that FEBC is rendering positive Christian service. It has grown from very simple beginnings to a system with 15 transmitters. Stations DZAS and DZFE, together with nine shortwave transmitters, operate from Manila, Philippines. More recently a transmitter at Belmont, California was brought from the U.S. government and put into service as "La Voz de la Amistad," station KGEL. Three transmitters are located in Okinawa. The shortwave transmitters cover India, Indonesia, mainland China and Russia. A recent 100,000-watt transmitter in Okinawa sends messages on medium wave to mainland China. The Far East Broadcasting Company,

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<sup>10</sup>Ibid, p. 8

according to the latest statistics,<sup>11</sup> broadcasts in 36 languages with a total of nearly 600 program hours a week. It is supported by 35 different co-operating missions.

At about the same time that DEAS of the Far East Broadcasting Company went on the air, a three-man team<sup>12</sup> of the National Council of Churches in the U.S.A. made a survey of Southeast Asia for radio projects that would help and reinforce the work of the Christian Church. Out of their report grew the interdenominational agency of the National Council of Churches, U.S.A., which is now known as RAVEMCCO (Radio, Audio-Visual Education, and Mass Communications Committee.) Before anything could be done, mainland China was closed to any foreign mission work by the Communist ascension to power.

The first RAVEMCCO project in Asia was Station DYSR located on the campus of Silliman University, Dumaguete City, Philippines.<sup>13</sup> It went on the air on August 27, 1950, as a night time station, operating on 1,000 watts of power, three hours daily. Now station DYSR has increased its power transmission to 10,000 watts and is on the air 17 hours daily.

With the growing awareness of the significant relevance of the

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<sup>11</sup>Ibid.

<sup>12</sup>Nicholas Hageman and Everett Parker from the Congregational Christian Board, and Si Franklin Mack of the Presbyterian U.S.A. Board.

<sup>13</sup>Thomas Lung, "The First Decade," Philippine Christian Advance, Vol. XII, No. 11, Nov. 1960, p. 8.

broadcasting media to the missionary effort of the Church, more religious radio stations have been started in different parts of the world.

In Nicaragua, YNOL went on the air with a 300-watt transmitter. This station now has 15,000 watts, the most powerful transmitter in the country. YNOL is supported by the churches in Nicaragua without foreign aid.<sup>14</sup> In El Salvador another missionary station was established through the joint cooperation of several churches. A station also was built in Tegucigalpa, Honduras to aid the mission work. There now are stations in Guatemala and Panama. The Canadian Baptists in Bolivia set up their own radio station in La Paz, and later they were joined by the Methodists.<sup>15</sup>

Most of the radio stations in Europe are government controlled and government operated and there are very few opportunities to buy time for religious broadcasting. There are few exceptions, however, and Holland is one. In Holland, there are two government stations but the time is divided among several listener organizations. These listeners talk together, they join the organization, and they finance the studies that produce the programs.<sup>16</sup> The Netherlands Christian Radio Association is an evangelical group and they have half of the time on one of the government stations. The other half of the time is occupied by the

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<sup>14</sup>Z.N. Robertson, loc. cit., p. 10

<sup>15</sup>Ibid, p. 11

<sup>16</sup>Miner B. Stearns, "Europe's Challenge," Report of the Third World Conference on Missionary Radio, Milwaukee, Wisconsin, June 12-15, 1961, p. 43.

Catholic Association. The Trans World Radio, operating from Monaco, does impressive work in religious broadcasting. A figure quoted for 1962 gives some idea of the expansion of TWR in Monaco: 930 quarter-hour programs over a 100,000-watt transmitter, beamed to 8 target areas in Europe and the Middle East.<sup>17</sup>

In Asia, HMKY, another RAVENCCO-sponsored radio station located in Seoul, Korea, became the first missionary network in that country. HMKY, which started in 1954, has five sub-stations in different parts of Korea.

In Africa, the first missionary radio in Liberia, ELWA, went on the air on January 18, 1954.<sup>18</sup> ELWA remains interdenominational. The latest figures give the number of staff as 100 from Liberia and more than 60 missionaries and nationals from 8 different countries.

The most extraordinary operation is the powerful station in Addis Ababa, Ethiopia, with the name of Radio Voice of the Gospel.<sup>19</sup> RVOG went on the air on February 26, 1963. The station is owned and operated by the Lutheran World Federation, although half of the broadcasting time and the financial support is shared with RAVENCCO. RVOG has two 100,000-watt transmitters. It began with regular broadcasts to Ethiopia, Madagascar,

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<sup>17</sup>E.M. Robertson, loc. cit., p. 11

<sup>18</sup>Ibid, p. 12

<sup>19</sup>Ibid, p. 13

Tanganyika (now part of Tanzania) South Africa, and the Middle East.

The most recently developed project in missionary broadcasting is SEARV, Southeast Asia Radio Voice, another project of PAVEMCCO. SEARV is located in Manila, Philippines. It is licensed to operate under the National Council of Churches in the Philippines to serve the Church in international broadcasting. SEARV, which operates on 50,000 watts of power, has conducted test broadcasts to Southeast Asian countries.

With the rapid development of religious broadcasting in Latin America, Africa, Europe, and Asia, there is very good reason to believe that, if wisely used, the broadcasting media can help meaningfully in the ministry of the Church.

#### New Concept of Radio

Broadcasting has not been spared by the rapid scientific changes which have taken place in the world. The developments in electronic science added the miracle of television to the broadcasting industry. Television, in turn, brought about a new concept in radio broadcasting.

If the Church is to use radio more effectively as a mass media tool, the people involved in religious broadcasting must be aware of this significant fact: radio as a broadcast medium has changed. This change has been emphasized by Reinsch and Ellis in their book, Radio Station Management.<sup>20</sup> They maintain that today's radio sounds different because

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<sup>20</sup>J. Leonard Reinsch and E.I. Ellis, Radio Station Management, (New York and Evanston: Harper & Row, Publishers, 1960), pp. 1-2.

the new demands from it are different. The listener's interest in the traditional radio comedy, drama, and variety programs began to wane with the coming of more attractive television programs. Today's radio listener, according to Rainsch and Ellis, feels a need for a revised radio service, which is different in form and with emphasis on new types of information and entertainment. These authorities believe that today's radio is more personal than ever before because the new demands are becoming more personal. Tuning in is done mostly by individuals, no longer by family groups. Radios have moved from the living room to anywhere and everywhere. Radio's answer to these demands must be more personalized radio service, "the thoughtful, local 'voice' that works with flexibility and speed to provide companionship and intimate knowledge of home, town, people, events, and voices as well as instant contact with news and newsmakers in distant places throughout the world."<sup>21</sup>

This new concept of radio broadcasting is very significant for the management of a station which broadcasts religion. The significance lies in the commonness which religion and radio broadcasting share, namely their "personalness." "Religion is the most personal matter in the world, and radio is our most personal communications medium," say Rainsch and Ellis.<sup>22</sup>

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<sup>21</sup>Ibid

<sup>22</sup>Ibid, p. 79



When religion and radio are combined, the resultant religious broadcasts should be simple and positive messages of truth and faith which are relevant to the actual needs of individuals and to situations in the community. To this end, every device, technique and creative idea should be employed to achieve truly effective communication.

In order to use radio to its best advantage, the religious broadcaster should become better acquainted with the medium. He needs to be able to identify good, modern radio.

Good radio possesses an image which people recognize, respect, and prefer. It has a pleasant and rewarding sound developed by good equipment, creative programming and production, and competent, friendly air personalities. It is responsible; it informs and interprets and it entertains with integrity. People depend on it because they believe in it. It is community-oriented in its services. It is concerned with people and their needs and how it can help them. Good radio reflects the minds and the hearts of an alert and happy staff.

To express religion in terms of these salient characteristics of good radio is the primary task of the broadcasters of religion.

## CHAPTER II

### OBJECTIVES OF CHRISTIAN BROADCASTING

#### The Church and Broadcasting

The Church is concerned with the use of mass communication and this concern rests on Jesus' commandment, "Go into all the world, and preach the gospel."<sup>23</sup> The Christian religion, by its very nature, is a missionary faith. It believes in a God of love, and it survives and keeps vital and dynamic by sharing such faith with others.

Christians are admonished to go into a world that changes and to share the gospel. This poses problems when the changes are viewed in terms of the world's population explosion. Here is a graphic picture of the situation as revealed by Dr. Bernard Luben:<sup>24</sup>

"Since the beginning of this century, world population has doubled. The significance of this statement is sensed when we say that it took the whole period of recorded time till the early part of the 19th century to achieve a population of 1 billion people. However, in just one century a second billion was added. Only thirty years later the population rose to the 3 billion mark. At the present rate it will take a mere 15 years to reach 4 billion. Approximately 250 babies are born per minute, about 4 per second. During 1965 the world population is expected to increase about 65,000,000.

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<sup>23</sup>Gospel of Mark 16:15.

<sup>24</sup>Bernard Luben, Inaugural Address at the Opening of Station DZCH in Manila, Philippines, February 28, 1965.

"This explosion in world population has all kinds of implication for governments, political scientists, for the medical profession, for universities and social institutions, for food experts -- indeed for every one of us, and especially for our children. Not least are the implications for the Church. In 1950 about 1/3 of the people of the world were considered Christians. At present growth levels of both the Church and population, by the year 2000, which is not far away, only about 1/5 will be Christians. There are today 2 billion non-Christians, in the year 2000 there will be about 5 billion. Never has the Church faced such a formidable task of evangelism, never has the nature of her mission been more demanding ..."

In such a situation as this, it is almost impossible to "go into the world and preach the gospel" with the same old methods of ministry and mission. It would indeed be foolish for the Church to neglect the extensive use of the broadcasting media.

Another reason why the Church should use the broadcasting media for its ministry is the ability of the media to shrink our world -- to bridge distances and to build up oneness among peoples and cultures. A good example is the fast and accurate reporting of the Second Vatican Council. Radio and television provided regular reports from Rome on the progress of the Council.<sup>25</sup> The speed with which this information was transmitted to millions of homes around the world, and the unbelievable reality of the event for millions of TV viewers created an awareness for that feeling of oneness which should pervade Christians around the world. The broadcasting media do have the inherent characteristics to

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<sup>25</sup> Jack White, "Religious Broadcast in Irish Television," EBU Review, January 1967, p. 15.

serve the Church in making more visible the unity of the one holy catholic, apostolic Church.

Finally, the broadcasting media have an advantage over the institutionalized Church which the latter could harness and use. This is the ability of the broadcasting media to get into places where "angels fear to tread." The progress of evangelism has been greatly hampered in the past because of the inability of the Church to get where the people are. Yet the dynamics of the living Church should lie in its ability "to break out of her protective, private, self-serving enclaves, and enter into the life of the world, where the people are, with the redemptive Gospel."<sup>25</sup> The broadcasting media can enter homes, factories, schools, offices, and people's hearts. Wisely used, they can help in their own way to fulfill the primary function of the Church, the confronting of men and women and children with the claims of the Lord Jesus Christ.

That the major Protestant denominations are determined to use the broadcasting media in their ministry was made explicit in a statement of policy which was adopted by the General Assembly of the National Council of Churches of Christ, U.S.A.<sup>27</sup>

"... The mass media are already influencing Christian education and evangelism. Because secular television and radio are so all-pervading, so insistent, and so ever-present,

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<sup>25</sup>Harnerd Luben, loc. cit., p. 4

<sup>27</sup>"The Church and Television and Radio Broadcasting," A Pronouncement adopted by the General Board, National Council of Churches, USA, June 8, 1963.

they tend to over-ride the less persistent means of communication employed by the Church. We are all enmeshed in world revolution. If Christianity is to be a determining factor in shaping the future of mankind, Christians will not only have to practice their gospel of love, they will have to proclaim it using those means of communication to which the eyes and ears of mankind are attuned. Therefore steps should be taken locally, nationally, and internationally to inaugurate a vigorous Christian witness through television and radio to bring the ideals and precepts embodied in Christianity to all men ..."

The same recognition of the need for the use of the broadcasting media in the ministry has been expressed by the Roman Catholic Church. In a "Decree on the Media of Social Communication," His Holiness, Pope Paul VI, said on December 4, 1963:<sup>28</sup>

"Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new views, and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television, and the like, can of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and this can rightly be called the media of social communications.

"The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God ..."

Both of these statements as issued by the two major Christian confessions underscore not only their need for the broadcasting media but also

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<sup>28</sup>"Decree on the Media of Social Communications," (Pasay City, Philippines: Daughters of St. Paul Press, 1966), p. 3

the need for its wise and effective use.

Now a vigorous Christian witness might be achieved through the use of the broadcasting media rests on how well the broadcasters of religion do what they set themselves to do. In the absence of existing surveys or other research into this problem, this study attempts to establish bases for critical evaluations of religious programming. Opinions of men in the broadcasting industry, of viewers, listeners and critics of the media, and of a churchman are examined.

John Bloch, a professional scriptwriter, believes that religious programming is a waste of time because the major faiths only talk to themselves.<sup>23</sup> His indictment was expressed in a stimulating speech which was made at a conference on the performing arts in Montreal, Canada, under the auspices of the National Council of Churches. Bloch stressed the point that unless the Church becomes more vigorously engaged in the realities of the modern world, organized religion is hardly in a very strong position to demand more important TV time.

"Equally perilous," Bloch pointed out, "is the deluge of evangelists who spend huge sums on radio every weekend to hear the sound of their own voices and come up with soothing maxims that faith in God is the answer to miserable housing, unemployment and the absence of minimum

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<sup>23</sup> Jack Gould, "Change Message, Vehicle, TV Writer Advises Churches," The State Journal, (Lansing, Michigan), Sunday, September 10, 1967, C-5.



human dignity."<sup>30</sup>

It is a strong indictment, if true, that religious programming is ineffective because the broadcasters of religion only talk to themselves. This weakness of religious programming was also criticized by Reinsch and Ellis:<sup>31</sup>

"Most stations go through the motions of scheduling a certain number of religious broadcasts, which they consider merely a concession to public service. The truth is that religious programming need not be a liability, but an asset. Unfortunately, too many religious programs are merely broadcasts of church services, aimed at the faithful few in the sanctuary, rather than the multitude of potential listeners outside the Church in homes and cars. For years religious broadcasting has been aimed too much at the church-goers and not enough to the non-church-goer. Radio sermons have been too 'preachy' and many of the religious dramas too pat."

In addition to its being out of focus, religious programming often lacks the creativity and imaginative efforts which are discernible in much of the commercial programming. This fault was pointed out by Terry Turner, television writer for The Chicago Daily News:<sup>32</sup>

"... Here's what happens when we do get up in the morning and occasionally turn on the TV set. The routine is usually the same: we get up, drink three cups of coffee, have a pack of cigarettes and then I'll pick up the TV magazine of The Daily News and note the religious programs on the air ... I turn it on and the following scene unfolds: there will be a man staring mournfully out the window. His eyes are tortured, he is withdrawn, he is distraught, he is

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<sup>31</sup> J. Leonard Reinsch and E.I. Ellis, loc. cit., p. 79

<sup>32</sup> Terry Turner, an address delivered at the Semi-Annual Meeting of the Department of Radio-TV, The Church Federation of Greater Chicago, on April 30, 1962.

obsessed with some inner conflict, and off comes a morose voice in intoning in a self-pitying monologue. The man is in trouble. His life's meaning is torn and tortured; what is he to do? The mood is somber and unappealing. No attempt has been made to introduce us to this character -- I mean "character" in the TV sense. We have not been introduced to him, no attempt has been made to tell us who he is or what he does or how he feels. We have no identification with him, we have no sympathy with him. My TV set goes off. I couldn't care less what happens to him.

"Or may be we've tuned in to a panel discussion. You haven't lived until you've seen a panel discussion on television at 8:00 o'clock in the morning. These follow similar patterns. The men, too, are proggy. They are sitting around the table, trying to appear wise but understanding, knowledgeable but willing to discuss different viewpoints. I find that the main trouble with the panel discussion is, almost inevitably, they are more interested in the impressions they are making on many of the viewers than on the content they are trying to deliver. So I take three 'on the other hand's' and four 'you have a good viewpoint there, but have you considered the alternative' and I'm off for another cup of coffee.

"Or may be we've got an older man -- when I say 'older,' I mean he's in his forties because this is a teenage program -- and the teenagers are seated around the table, usually sitting backwards on the chair for a note of informality. They are all intense and very, very interested to find out what is going on. They whine, their foreheads are furrowed, their eyebrows are knitted. The leader smokes a pipe and smiles condescendingly at them, projecting an image of smugness and self-satisfaction.

"Or, I listen to children's programs which are saccharin and sweet.

"I am being deliberately and grossly unfair. I know there is good religious fare on the air. I know that these descriptions do not apply to all the fare that comes from the efforts of broadcasting of



religion. The point I am making is that this is the image I hold in my mind when I think of religious telecasting. Now, I think that this is precisely the 'image' that most viewers hold in their minds when you say 'religious broadcasting' to them ...

"... Obviously religious broadcasting is restricted by those who care more about the impression they're making than the content they're trying to deliver ... When I see a religious show, I want to observe religion and I don't want any person inflating his personality on me ... I am not amused by cute little twinkley eyes of some of our performers in the religious field ... As a viewer, I require little, insist only on an honesty of approach, which is the only thing I require of any kind of television. I want the approach to be done as skillfully as you can do it. That does not require money ... You will not gain me as a viewer by being condescending or proving what a jolly good fellow you are, or being patronizing or pretentious, or phony, or irrelevant or unmeaningful."

Many viewers or listeners are irritated by the unattractiveness of religious programs which are not interesting enough to hold their attention. "A common fault with religious broadcasts," according to Reinsch and Ellis, "is that they are weak and passive. When a program is limp, so is the audience response. When it is strong, sparks fly, and listeners react."<sup>33</sup>

Dr. William Hordern, professor of Systematic Theology at Garrett Theological Seminar in Evanston, Illinois, views the problem from another dimension. He deplors the tendency of some clergymen to

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<sup>33</sup>J. Leonard Reinsch and E.I. Ellis, loc. cit., p. 80.

use radio or television stations for the purpose of selling Christ because the broadcasting media are known for the effectiveness in selling things. Dr. Hordern points out:<sup>34</sup>

"This misses the very important point that Christ is not our product, that we're trying to sell. What we're trying to do is to bring people into personal relationship with God and that cannot be manipulated. You can't sell a man on Christianity in the way that you can sell him on the deodorant that keeps the Greek statue from perspiring. You have got to realize, therefore, the point that Martin Marty has made in his book, The Improper Opinion ... It is a very interesting point. He says that the whole nature of mass communications today is set up for the 'proper opinion.' We only have to think, for example, of television. I think radio is much better here, but television has been too frightened of anything that even has the smell of controversy ... The problem for the Christian, as Martin Marty says, is that Christianity by its very nature is an improper opinion. It is not a mass opinion. As Jesus himself said, 'The broad way does not lead to the Kingdom of God.' It is not a proper opinion. Therefore, there is this kind of tension when Christianity uses the means of mass communication.

"How can we do it effectively? Can we use these mass means of communication to really communicate the faith? Perhaps, as Martin Marty suggests, it has to be done indirectly ... To me the most significantly religious programs that I see on television or hear on the radio are never those that are officially known as religious programs ... It seems to me that where religion comes through very frequently is on programs that have no intention of being religious ... They are good programs; they are programs that speak to man as man; they don't glamorize Christianity because they are not trying to sell it; and, they are not sectarian ..."

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<sup>34</sup> William Hordern, "The Church and Broadcasting: The Churchman's View," an address at the Semi-Annual Meeting of the Department of Radio and TV, The Church Federation of Greater Chicago, April 30, 1962.

Roy Danish, director of the Television Information Office in the United States, has commented on the breakdown of communication between the religious broadcaster and his audience:<sup>35</sup>

"Far too much religious broadcasting, it seems to me, talks to the outsider or the unchurched in the language of the insider. There have been healthy signs over the last few years of a growing awareness that the jargon of the theologian can be just as destructive of communication with the layman as that of any other specialist. But, too often, exhortation stands in the place of persuasion, remonstrance in the place of invitation. Too often there is vagueness or condescension when total candor and a higher evaluation of the viewer is called for."

The shortcomings of religious broadcasters led to the adoption of a policy statement by the General Board of the National Council of Churches in the U.S.A. on June 8, 1963, called "The Church and Television and Radio Broadcasting." The document said:<sup>36</sup>

1. That the communions in the National Council of Churches conduct their programming under the same standards of excellence and integrity they demand of secular communicators.
2. That the communions in the National Council of Churches cooperate closely in mass communication endeavors, seeking to demonstrate the wholeness of the gospel and our oneness in Jesus Christ.
3. That the churches recognize the diversity of television and radio audiences, and that they endeavor to speak to each audience in terms of its

<sup>35</sup> Roy Danish, a talk given before the Catholic Communications Convention, San Francisco, May 9, 1966.

<sup>36</sup> "The Church and Television and Radio Broadcasting," loc. cit., p. 8.2-3.

need for interpretation or values and reinforcement of Christian principles.

4. That the religious presentation shall never be merely inoffensive or innocuous but, rather, shall deal candidly with contemporary and controversial issues and concerns, rising to bear on them the illumination, judgment, and healing of the gospel.

5. That mass communication by the churches shall make clear to the general public that the Church life is concerned with all aspects of life.

6. That the churches develop skilled communicators, theologically educated, to represent Christianity in mass communication.

7. That the churches learn to utilize what is offered by the mass media. This objective requires that the churches study mass communication and its influence. Instruction in communication should be provided in seminaries; research should be conducted by national denominational and interdenominational agencies; appropriate studies should be carried out by regional church agencies and by local congregations -- all with the objective of comprehending what mass communication is saying and of evaluating its effects."

It should be vitally essential in terms of the public welfare

that the broadcasters of religion meet and live up to these standards.

#### The Need For Oneness of Purpose

While the Church is beginning to discover its way to a more effective and meaningful use of the broadcasting media, there still is a tendency for the churches using the media to promote their own denominational interests through religious programming.

Dr. Walter B. Emery, a keen and devoted Christian and a professor of Broadcasting at Michigan State University, has expressed

concern over this tendency. Dr. Emery has said: "While I don't mean to suggest that religious broadcasts should never be identified with a particular denomination, I must honestly confess that I am quite dubious about the propriety and effectiveness of using publicly owned channels to garner members for a particular sect."<sup>37</sup>

Dr. William Hordern, a professor of Systematic Theology at Garrett Theological Seminary, talked about the problem of "sectarianism" in religious broadcasting in a discussion of one of Graham Greene's plays.<sup>38</sup>

"... The only time you see a clergyman, certainly a Roman Catholic priest, in a bad light is in one of Graham Greene's plays. In both of them that have been produced on television now, we have had alcoholic priests, quite far from being perfectly desirable people. There's something strangely appealing in the very fact that he recognizes, this Roman Catholic writer, the weakness of his own faith. It seems to me that if we're really going to have significant use of these means of communication, we've got to realize that the sectarian approach to them will not win. We've got to approach man as man with the Christian faith as the Christian faith. We've got to bring those two together. If we try to by-pass this and bring in Methodism and Presbyterianism and Lutheranism and so on in the process, the man out there is going to have schizophrenia watching it."

Religious broadcasting needs oneness of purpose. The efforts of different churches involved in religious broadcasting should

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<sup>38</sup>William Hordern, loc. cit., p. 10.

<sup>39</sup>Walter B. Emery, loc. cit., p. 8.



converge on just a single purpose: to bring Christ to bear on the life of man and on the issues and events that affect his life.

As religious broadcasting develops in greater proportion, extending its frontiers to all parts of the world, the need for oneness of purpose must dominate the efforts of the different churches participating in the use of the broadcasting media. This need has been well stated by Dr. Walter B. Emery:<sup>39</sup>

"I do see a very real value in intelligent cooperation and pooling of resources by different churches to the end that high quality programming will be achieved -- programming which attempts to help the individual however and wherever he may be, regardless of his faith -- to help him obtain a better understanding of himself and his problems and the world in which he lives. This would be programming which promotes a general awareness of the values of our Christian culture -- a climate of tolerance and receptivity for these values, without which most organized churches as we know them today could not survive."

#### The Birth of the World Association for Christian Broadcasters

In order to promote, up-grade, and coordinate the different efforts of participating churches around the world in the common task of "preaching the Gospel" through the broadcasting media, the World Committee for Christian Broadcasting was born. In 1962, the WCCB gave way to its present name: The World Association for Christian Broadcasting (WACB).

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<sup>39</sup>Walter B. Emery, loc. cit., p. 8.

The birth of WCCB in Bossey, Switzerland in April, 1953 was preceded by extensive preliminary work by an International Study Committee on Church Broadcasting Activity. The committee was under the direction of the Rev. W. Burton Martin (USA) and Professor H. W. von Meyenn (Germany).<sup>40</sup> The preliminary work of this study committee centered upon the circulation of detailed questionnaires to all ranking Christian radio and television organizations in all continents.

The following were the findings of the International Study Committee:<sup>41</sup>

- "1. The variety of Protestant denominations is not a major factor when it comes to programming, though specific program content may indicate the different denominational approaches. Some groups favor the devotional program; others prefer the strictly evangelistic approach; a few limit themselves to the traditional church service; still others lean heavily toward dramatic presentations. But the denominational angle as such is revealed in what is said, not in the format selected for the saying thereof.
- "2. A greater variety of programming initiative is allowed for in countries where the sundry broadcasting companies are privately owned. However, in countries where monopoly broadcasting companies serve as coordinators among the denominations there is a greater chance for a mutually beneficial and challenging sharing of experiences.
- "3. Pertinent conclusions are:

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<sup>40</sup>H.W. von Meyenn, "WCCB Looks to the Past and Future," The Christian Broadcaster, Vol. IX, Nos. 2-3, May-September, 1961, p. 21.

<sup>41</sup>Ibid

- a) In spite of the difference of language, organizational pattern and cultural trends, Christian broadcasting leaders -- through ecumenical cooperation -- can find profit in a stimulating exchange of experiences.
- b) Such an exchange -- specially, of church music, television films and the like -- will immensely strengthen ecumenical bonds.
- c) A permanent information service on an ecumenical level is the first and indispensable requisite for cooperation and stimulation among religious broadcasting leaders.
- d) Any exchange of information and experience, if it is to be practical, requires an organized framework. It cannot be left to occasional agreement only.
- e) Denominational, language and cultural differences should not be allowed to over-shadow the common task of religious broadcasters. Rather, they should be welcomed as stimulating variations of the One Community of Jesus Christ.

As a result of these findings, the first consultative conference was assembled in the Ecumenical Institute at Chateau de Bossey, Switzerland, on April 24, 1953. At this time the temporary International Study Committee gave way to the permanent, formally established World Committee for Christian Broadcasting.

Basically, the Committee looks toward the stimulation of Christian radio-television efforts in all countries and the facilitation of an exchange of program ideas and pertinent information among all those

who are concerned with the use of the broadcasting media for the dissemination of the gospel message.

Since the Committee was officially formed in 1953, it has met a number of times to define its objectives. Perhaps the most significant of these meetings was the world conference of the WCCB in Cronberg Castle, Frankfurt/Main, Germany in 1957. Participating in this conference were more than one hundred representatives of Christian broadcasting stations around the world, together with leaders of Christian corporations, agencies, and groups including commercial networks, which broadcast religious programming through their affiliated stations.

One of those in attendance at this first world conference of WCCB was Dr. Henry W. Mack, administrative director of Station DYSR, Dumaguete City, Philippines. In a report to his staff, Dr. Mack said:<sup>42</sup>

"The conference focused on a theme: 'Through Radio-Television -- Bringing Modern Man to a Christian Life.' This theme was considered from the angle of the varied religious, cultural and social patterns of the different continents. Also placed under study in this conference were the most effective methods of approach to the industrial worker, the family, the housewife, the rural listener, the young people. Critical in the direction of the conference discussions was the awareness among Christian broadcasters of the

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<sup>42</sup>Dr. Mack's report to DYSR staff, June, 1957.

need to go beyond the conventional use of sermons or devotional programs in Christian broadcasting, and coming to grips with the problems of concrete presentation to meet the many differing listener's needs."

Dr. Mack was so impressed by the discussions and lectures on mass communication in this WCCB conference that he found himself stimulating the thinking of his senior staff to define their own objectives in the broadcasting of religion within the context of Philippine culture. These objectives will be examined, discussed, and analyzed in chapter IV of this study.

One of the significant accomplishments of the first WCCB conference in Cronberg Castle, Frankfurt/Main, Germany was the drawing up of a Statement of Broadcasting Policies. These policies gave direction to the efforts of those who are involved in religious broadcasting.

**"Statement of Broadcasting Policies of the World  
Committee for Christian Broadcasting"<sup>43</sup>**

**"1. Why We Broadcast:**

- A. To reach the unreached. The urgency of the unfinished task of the Church is such that we cannot afford to neglect the unparalleled potential of radio and television to cross every barrier and even to enter into minds and hearts hitherto closed to the Gospel. There are more billions who do not know Christ than there were 50 or even 25 years ago. We must accelerate and amplify the**

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<sup>43</sup>H.W. van Noyen, loc. cit., p. 60.

Church's efforts to reach them. Other voices are being heard. The Church's voice must also be heard.

- B. To concentrate on reaching those whom it is difficult or impossible to reach in other ways.
- C. To do for Christians what is not being done -- or cannot be done as well -- by other means: such as bringing spiritual nurture into the homes and areas from which the people cannot readily come to a Christian Church.

## "2. What We Hope to Accomplish:

- A. To make Jesus Christ, Christian truth and the Christian way of life known, understood and accepted ...
- B. To bring the judgment of Christ to bear upon our culture to speak to the condition of modern man.
- C. To create a sense of responsibility and an awareness of the availability of spiritual resources adequate to meet modern man's every need and to better equip him for any task.
- D. To stab awake, to disturb complacency and to create a tension between what is and what ought to be that can be resolved only by moving toward Christ and the Church; and to hold before the world the concept, as expressed by Dr. John MacKay, that 'the Christian lives a life of terrific tension, at the very heart of which there is an abyssal calm.'
- E. To help the work of the Holy Spirit in the Christian and the non-Christian and to keep alive an awareness that conversion is accomplished by God through human instrumentalities guided by the Holy Spirit.

- F. To bring people into the fellowship of other Christians, in worshipping congregations that extend the leavening influence of the Gospel into the secular sphere, permeating every walk of life, every community relationship and all the institutions of modern society.
- G. To deepen and widen the life of those already committed and to help them experience a oneness in Christ that impels them to take an active part in the evangelizing of others. In this regard, Christian broadcasting is to be supplemental to and not a substitute for the associating of Christians with each other in work, study, and worship.

### **"3. How We Should Proceed:**

- A. Christian broadcasting should be, in the truest sense, 'communication.'
- B. The message presented must be given in the language and thought forms of the people for whom it is intended, and to this end indigenous persons should be used as far as possible in the interpretation of the Gospel over the air.
- C. The Gospel message as broadcast to non-Christians should be simple and positive, emphasizing those truths which are common to Christendom.
- D. Christian broadcasting should be as relevant as possible to the actual needs of individuals and situations.
- E. Every possible provision should be made for local, personal follow-up of listeners, to bring them into the life of the Church.
- F. Careful consideration should be given to the extent to which the 'non-religious' approach of many film, TV and radio

programs can be made to bear fruit in a better understanding of the Christian concept of man's relationship to his fellow men and to God.

- Q. We must keep before the leaders of the churches the importance of the use of these media and of the need to incorporate broadcast training in the preparation for the ministry and Christians overseas service; and to promote, externally and internally, attention to Christian broadcasting."

The Protestant faith has grown with the development of modern mass communication. "The very distinctiveness of the Protestant revolt," declared Dr. James Sellers, "lay in its aim to rescue the Gospel from the grip of a few ecclesiastical proprietors and see it installed in the hearts and minds of the simple laymen ... In short, the Protestant Reformation depended, not accidentally but in principle, on what we now call the technique of mass communication."<sup>44</sup>

It is no wonder, then, that in the field of religious broadcasting the Protestant communions are ahead of other Christian faiths. Many have even recognized broadcasting as another form of ministry in the Church. What the Protestant churches must determine now is how the broadcasting media can better relate to the Christian faith, and how they may be more effectively used to bring the mind of Christ to bear upon the lives of men in our changing world. There needs to be an ongoing process of self-examination and evaluation on the

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<sup>44</sup>James E. Sellers, loc. cit., p. 29.



churches' use of the media in relation to the changes which are taking place in society. Then the media can best be used to communicate the relevance and meaningfulness of the Gospel which our changing society so badly needs.

### CHAPTER III

#### DYSR: A RELIGIOUS RADIO STATION

##### A Brief History of the Philippines

It is difficult to separate the dynamics and direction of religious broadcasting in the Philippines from the country's history and culture.

The Philippines consist of more than 7,000 islands. Only about 800, however, are inhabited. The two biggest islands are Luzon in the north and Mindanao in the south. In between are the principal smaller islands which comprise the Visayan group. Among these islands in the Visayan group is one called Negros Island. Negros Island is divided into two provinces: Negros Oriental and Negros Occidental. At the lower southern tip of the province of Negros Oriental nestles its capital city, Dumaguete, where Station DYSR is located.

The basic patterns of human settlement were set centuries ago; dwellings followed the lines of the coast or hugged the river banks. Today the linear pattern still persists. Most Philippine farming villages called "barrios" are off the road. The farmers' houses are clustered together by the fields in which are planted rice, corn, vegetables, and other crops of small-scale agriculture. The barrio population is larger than that of any other sector; about 75 per cent

of the total population dwell in non-urban areas.<sup>45</sup>

The poblacion is the center of the town or municipality. Here there are a municipal government building, grade schools and sometimes secondary schools, shops and a public market where barrio produce is brought to be sold. At the center of the poblacion is the church building.

The predominant patterns of nature and agriculture are broken sharply as one approaches the capital city. Here urban life begins ... The rise of urban concentration provided the market which stimulated the growth of service industries in and around the area. At the same time, the technical skills that tend to develop in an urban center made possible the setting up of new establishments for light industry --- textile, chemical, and related products, foods, paper, fibers, metal, and medicinal and pharmaceutical products. The newer, more significant manufacturing lines are assembly plants for automobiles and agricultural equipment.

The development of the country, either industrially or agriculturally, or both, varies from region to region. The distribution of wealth follows the pattern of development. Because of this there are observable regional differences in the outlook towards household economy. Here are some impressions of Rev. William Matthews, program

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<sup>45</sup>Onofre D. Corpus, The Philippines (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1955) p. 7.

director of Station EECN in Manila, Philippines, on the household economy and the Filipino as a consumer.<sup>46</sup>

"There is a saying that if a Tagalog earns ₱120, he spends ₱120, if an Ilocano earns ₱120, he spends ₱30 and saves ₱90; if a Visayan earns ₱120, he spends ₱240. While such sweeping generalizations are necessarily inaccurate, the example has a basis in fact: the Visayans, particularly those coming from the sugar-producing areas, enjoy better credit facilities, so they are free spenders; the Ilocanos are generally industrious and thrifty, owing to traditions and the less affluent economy of the Ilocano provinces ...

"The Filipino consumer often equates size with price and a surprising number even equate larger size with better quality ...

"The Filipinos have always been fashion-conscious. There is continuing demand for new clothes for both male and female.

"There is also a growing tendency to adapt and patronize locally-made goods since the latter are generally priced cheaper than imported goods. However, the demand for imported goods still continues. Given the same quality and the same price, the Filipino consumer would unhesitatingly choose the imported one. The consumer, too, is brand-conscious. A well-established brand is still the best seller as far as the Filipino is concerned."

The government is unitary in structure; republican in form. The congress is bicameral. A supreme court is at the apex of the judiciary; below it are a court of appeals, courts of agrarian and industrial relations, and district and municipal courts. The head of the

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<sup>46</sup>William Matthews, "Fiezy Tongues," (unpublished and mimeographed), 1967.

province is the provincial governor; the governor together with the provincial board run the affairs of the province. The town's affairs are administered by the town mayor and the municipal council. The cities are autonomous; they elect their own city officials who run their own affairs independent of the province where they are located.

The rate of literacy is quite high. Primary education is compulsory and it is free. The desire to secure education is a notable characteristic of Filipino youth. Parents are aware of the value of education. Some even go so far as to mortgage or sell their land in order to provide money for their children to go to school. The 24 universities as well as scores of colleges in the country are very crowded. At least two universities in the City of Manila have enrollments of around 50,000 each.

The Filipino family took shape under the influence of Hispano-Catholic ideals and it has been challenged in recent years by the impact of American patterns. The basic family structure, however, seems highly resistant to change in such traditions as family authority, prohibition of divorce, courtship customs, and the larger-family pattern.

The Spanish influence can be noted in the names of people. It is also evident in Philippine folk dances and in the traditional Philippine songs.

The American influence is present in the educational system. Anglo-Saxon concepts and culture traits are evident in Philippine

governmental institutions and in political, constitutional and penal legislation. The Spanish influence is most evident in the civil law.

In spite of such flow of western influence in the country and among her people, the Malay heritage is very much evident in many everyday aspects of living in the Philippines.

The Roman Catholic Church is the dominant religious body in the Philippines. Its constituency comprises 82.9% of the total population of 37 million. About 10.4% are Protestants of various denominations, and the remaining 6.7% are Muslim and other religions. Christian Filipinos constitute 93.3% of the total population.

Being predominantly Catholic and pressed hard by the problems of unemployment and other sociological factors, the birth rate in the Philippines is one of the highest in Asia today.

The Philippine press is very much alive and it is vigorous. There are a total of 206 publications, of which 11 are major newspapers published in Manila and circulated nationally.<sup>47</sup> Of these newspapers, six are published in English, one in Filipino and four in Chinese. In addition to these daily newspapers, 12 weekly magazines are published in Manila and are circulated throughout the country. The press ranks next to radio as a mass communication medium, according to the 1963 census conducted by the Bureau of Census and Statistics.

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<sup>47</sup>Ibid

### The Philippine Broadcasting System

Broadcasting in the Philippines has not yet attained an image of its own nor a personality that is distinctly Philippine. In many respects it is "American." "Like in the United States, broadcasting in the Philippines operates on a system of free enterprise. This system is based on offering the public, the consumer, the largest freedom of choice between one product and another. It operates on the axiom, 'That government is best which governs least' so that it gives every individual the opportunity to engage in private business without much government interference as long as it operates in the public interest."<sup>48</sup>

The system of broadcasting in the Philippines follows a pattern of regulation rather than direct control or operation by the government. These regulations emanate from the Radio Control Office. This broadcast regulatory agency of the government is under the Department of Public Works and Communications. It is empowered with the duty of enforcing local and international radio laws and regulations. It also regulates the establishment, uses and operations of all radio stations and all forms of radio communication, construction, manufacture, possession, ownership, transfer, purchase and sale of radio

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<sup>48</sup>Florencio E. Rosario, "An Analysis of Existing Broadcasting System and Practices in the Philippines," (unpublished), January, 1964.

transmitters in the Philippines. It exercises supervision and control over private and government-owned radio stations as regards assignment of frequencies and call letters. It also issues licenses to deserving operators and is responsible for examinations which are given to radio operators and technicians.

A group of investigators from the Radio Control Office is sent out on regular inspection trips to various parts of the country to make sure that licensees do not violate any regulations.

To enforce radio laws and regulations, the Radio Control Office supervises four centrally located radio monitoring districts which are assigned to inspect and monitor radio stations, to investigate illegally established or operated stations, and to detect unregistered radio transmitters.

The Radio Control Office also has been able to undertake the free distribution of over 3,000 radio sets to fourth and fifth class municipalities, municipal districts, barrios, and selected government institutions throughout the Philippines.<sup>49</sup>

The growth of radio and television in the Philippines has been so rapid that the Radio Control Office has not been able to keep up with the pace. As a result, rules and regulations have not been suited to the needs of the changing times. There has been no attempt on the part of the government administration to update its

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<sup>49</sup>Ibid



rules to fit modern trends in the broadcasting industry. Television has been in operation in the country for over a decade; yet there are no rules and regulations governing television operations.

There is a very great need to reorganize the Radio Control Office in order to free it from the reach of Filipino politicians and make it more autonomous. There is also a great need to upgrade its staff by employing qualified personnel who are civil service eligibles. The government needs to support the Office with greater finances if it is to expect the Office to function more effectively.

Radio is still the most popular of all the mass media in the Philippines. As of the end of 1963, there were 3,519,481 homes in the country, 56 per cent of which were covered by standard media (press, radio, and television). Among these media homes, 48 per cent were covered by radio, 39 percent by the press, and a sparse 4 percent by television.<sup>50</sup>

The introduction of transistorized radios greatly widened radio coverage throughout the Philippines, bringing the total number of homes with radios to approximately 2.6 million, according to the figures of the 1963 census.<sup>51</sup>

The Philippine archipelago is well covered by radio signals because of a good distribution of radio stations. In 1963, there

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<sup>50</sup> William Matthews, loc. cit., p. 4.

<sup>51</sup> Ibid

were 176 radio broadcasting stations; 21 of these were non-commercial.<sup>82</sup>

Television has not fully developed as an industry for several reasons. One, the country is divided into a number of islands, thus creating a problem in the transmission of television signals. Second, there is a lack of trained available personnel. Third, the distribution of TV receivers is mostly concentrated in the major cities and only the wealthy families can afford to own a TV set.

An estimated 1955 nationwide total of 276,000 television sets served five areas in the country: Manila, Dagupan (relay station), Cebu, Zamboanga-Iloilo and Davao.<sup>83</sup>

The content of much of the radio programming that goes on the air is similar to that which is broadcast by many radio stations in the United States. The types, styles and formats are much alike. The Filipino people regard the broadcasting media primarily as entertainment sources rather than channels of public service. This attitude is revealed in the preferences of the listeners and it is reflected in the programming of many radio stations.

In 1956, Majorie Ravenholt found in her study, "A Survey and Evaluation of Information Materials," that radio had not played an important role in communication because there were few radio sets

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<sup>82</sup>Ibid

<sup>83</sup>Ibid

and there was a lack of electric power in the barrios sampled.<sup>54</sup> (This study was conducted before the transistor radio invaded the Filipino homes.) She interviewed people in 600 households in the six major geographical areas in the Philippines: Ilocos, Central Luzon, Bicol, Western and Eastern Visayas, and Mindanao. She also found that the order of preference of programs in these sampled areas was as follows:<sup>55</sup>

1. news in dialect
2. popular music
3. radio serials and dramas in dialect
4. news in English
5. commentaries
6. farm programs
7. amateur, variety programs
8. religious programs.

Ravenholt's study showed that: 1) Of the sample taken, roughly only 25% had heard at least one program during the week; 2) most of the battery-operated radios (in predominance due to an absence of electricity) were used from one to two hours a day and most frequently in the evening after 5:00 o'clock; 3) among radio owners, Sunday in the early evening was the favorite listening time for most members

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<sup>54</sup> Florangel Z. Rosario, loc. cit., p. 13.

<sup>55</sup> Ibid

of the family; 4) more than half of the radio owners listened every day and the non-owners who listened to radios outside their own homes did so at least once a week.

Philippine radio program preferences were studied by John E. de Young and Chester Hunt in 1961. The types of program preferred in Philippine barrios according to this study were:<sup>56</sup>

|                                  |       |
|----------------------------------|-------|
| 1. news in dialect               | 25.0% |
| 2. popular music                 | 27.0% |
| 3. news in English               | 10.2% |
| 4. serial (soap operas, dialect) | 6.7%  |
| 5. classical music               | 55.7% |
| 6. commentaries (dialect)        | 3.2%  |
| 7. semi-classical music          | 3.6%  |
| 8. no specific preference        | 3.5%  |

The consideration of the broadcasting media as entertainment channels seems to be more pronounced in the urban areas. In a survey made by Robot Statistics, an independent, private market research organization in the Philippines, the area of Manila in 1963 in the order of preference of types of program was:<sup>57</sup>

|                      |       |
|----------------------|-------|
| 1. popular music     | 41.6% |
| 2. drama (half-hour) | 19.3% |

<sup>56</sup>Ibid. This study was entitled "Communication Channels and Functional Literacy in the Philippine Barrio."

<sup>57</sup>Ibid, p. 14.

|                       |      |
|-----------------------|------|
| 3. drama (15-minute)  | 9.7% |
| 4. variety            | 8.6% |
| 5. give-away quiz     | 7.1% |
| 6. commentary         | 6.2% |
| 7. talent shows       | 4.4% |
| 8. straight newscasts | 1.8% |
| 9. classical music    | 1.8% |
| 10. special events    | 1.8% |
| 11. others            | 3.3% |

This study also found the following distribution of listeners:

|            |       |
|------------|-------|
| evenings   | 47.9% |
| mornings   | 44.8% |
| afternoons | 29.2% |

Since the population of the City of Manila is drawn from all parts of the country, it could be that a similar pattern of program preferences and audience distribution might be found in other major cities of the Philippines. However, research of this nature has not been conducted in the other cities.

Exposure of the average Filipino to radio listening has been observed recently by Ralph Milton, director of Operational Research for the Radio and TV Commission of the National Council of Churches USA. According to Mr. Milton:<sup>58</sup>

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<sup>58</sup> Ralph Milton, "How the Transistor Caught Us Napping," The United Church Observer, September 15, 1967, p. 17.

"In a recent survey in the rural Philippines, we found no one -- not a single person -- who was not regularly exposed to the radio. Even if they did not own a radio, they heard it at a neighbor's, and almost none had gone more than a week without listening.

"Yet only 30% of those who were able to read had read anything in the previous week, and well over 60% had not read anything for a month.

"Even among college graduates in the cities, 80% had not read anything in the previous three days outside of what was required by their work. But more than 90% listened to the radio daily."

This observation points up the need for serious and responsible re-thinking of the communications assignment which the churches have accepted through their establishment of religious broadcasting media.

#### The Government Requirement

Under the provision of Section 1 of the Radio Control Law, Act 3846 as amended, a franchise from the Congress of the Philippines is required before a radio station may be established in the country. After the acquisition of a franchise from the Congress, the law requires the securing of a construction permit and a radio station license for operating from the Secretary of Public Works and Communications who performs the function of supervising and licensing of radio stations through the Radio Control Office. The licensee then must apply for a frequency from the Public Utilities Commission. This application is referred to the Radio Control Office by

the Public Utilities Commission for recommendation concerning the advisability of awarding the frequency.

In compliance with the legal requirement, Silliman University was awarded a franchise to "establish, maintain and operate radio broadcasting stations for non-sectarian and non-profit educational purposes."<sup>59</sup>

Written into the franchise were pertinent requirements of the government on the licensee. They were more or less regulatory measures imposed on the operation of radio station, DYER.

Some of the pertinent sections of the franchise which expressed the government requirements were as follows:<sup>60</sup>

"SECTION 1. The Silliman University, hereinafter referred to as the 'grantee', is hereby granted a temporary permit to construct, maintain and operate, subject to the approval of the Secretary of Commerce and Industry, radio broadcasting stations in the City of Dumaguete and the Municipality of Sibulan, Province of Negros Oriental, for educational and cultural purposes only, and which shall be non-profit and non-sectarian."

.....

"SECTION 3. This franchise is likewise made upon condition that the grantee shall contribute to the public welfare, shall assist in the functions

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<sup>59</sup>The franchise is entitled: "An Act Granting the Silliman University a Franchise to Establish, Maintain and Operate Radio Broadcasting Stations for Non-Sectarian and Non-Profit Educational Purposes." It was approved by the Second Congress of the Republic of the Philippines, First Session, January 23, 1950.

<sup>60</sup>Franchise of Station DYER, January 23, 1950.

of public information and education, shall conform to the ethics of honest enterprise, and shall not use its stations for the dissemination of deliberately false information or willful misrepresentation, or the detriment of public health, or to incite, encourage or assist in subversive or treasonable acts."

.....

SECTION 5. The radio stations of the grantee shall be so constructed and operated that a minimum of interference will result and the wave lengths selected with a view to avoiding interferences with the existing radio stations and to permit of the expansion of the grantee's services.

SECTION 6. A special right is reserved to the Government of the Republic of the Philippines, in time of war, insurrection, or domestic trouble, to take over and operate the said stations upon the order and direction of any authorized department of the Government of the Philippines without compensating the grantee of the use of said stations during the period when they shall be so operated by the said Government.

SECTION 7. The grantee shall be liable to pay the same taxes, unless exempted therefrom, on its real estate, buildings, and personal property, exclusive of the franchise, as other persons or corporations are not exempted or hereafter may be required by law to pay.

SECTION 8. The grantee shall hold the national, provincial, and municipal government of the Philippines harmless from all other claims, accounts, demands, or actions arising out of accidents or injuries, whether to property or to persons, caused by the construction or operation of the grantee's radio stations.

SECTION 9. The grantee shall be subject to the corporation laws of the Philippines now existing or hereafter enacted.



SECTION 10. The franchise hereby shall be subject to amendment, alteration, or repeal by the Congress of the Philippines when the public interest so requires."

.....

"SECTION 12. The grantee shall not lease, transfer, grant the use of, sell or assign this franchise nor the rights and privileges acquired thereunder to any person, firm, company, corporation or other commercial or legal entity, nor merge with any other company or corporation organized for the same purposes, without first having the approval of the Congress of the Philippines. Any corporation to which this franchise may be sold, transferred, or assigned, shall be subject to the corporation laws of the Philippines now existing or hereafter enacted, and any person, firm, company, corporation or other commercial or legal entity to which this franchise is sold, transferred, or assigned shall be subject to all the conditions, terms, restrictions and limitations of this franchise as fully and completely and to the same extent as if the franchise had been originally granted to the person, firm, company, corporation or other commercial or legal entity ..."

When it was discovered that the franchise was being used by the Philippine Federation of Christian Churches, while being actually and legally a franchise of Silliman University, steps were taken by the Federation, with the approval of the Board of Trustees of Silliman University, to have the franchise amended or changed.

The Board of Trustees of Silliman University, on October 23, 1957, voted to take the following action:<sup>61</sup>

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<sup>61</sup>Report of Dr. Henry Mack to Mass Media Commission, National Council of Churches in the Philippines, 1962.

"That application be made for amendment of our Radio franchise so as to include joint control of the radio station by both the Philippine Federation of Christian Churches and Silliman University and that, should there be any legal impediment in this direction, a new franchise be obtained in the name of the Philippine Federation of Christian Churches."

Following this action, an amendment was prepared by the administrative director of Station DYSR in full consultation with the legal counsel of Silliman University. It was intended that the franchise be worded so as to share the franchise equally. The effort to secure a new franchise failed to pass Congress but the amendment passed. The university Trustees later commented on the action:<sup>62</sup>

"The University Franchise has been amended to share with the Philippine Federation of Christian Churches, its privileges, and to loose us from certain binding conditions of the original franchise. The Federation is currently seeking a franchise in its own name also."

The franchise was amended as Republic Act No. 2089, session beginning January 27, 1938. The amendment accomplished the following:

1. It removed a Radio Control Board interpretation that limited the number of stations (broadcast frequencies) allowed;

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<sup>62</sup>Ibid

2. it eliminated a geographical limitation, making it possible to set up broadcast stations in the Philippines; and
3. it inserted an addition in Section 12 which provided that the benefits of the franchise should be shared with the Philippine Federation of Christian Churches.

In 1963, the Philippine Federation of Christian Churches added a new dimension in its organizational structure and became the National Council of Churches in the Philippines. Because of this change, it became necessary for the franchise which was jointly held by the Philippine Federation of Christian Churches and Silliman University to be amended for a second time.

The significant amendment to the franchise is found in the first section of Republic Act No. 4480:<sup>63</sup>

"SECTION 1. Subject to the provisions of the Constitution as well as Act number three thousand eight hundred forty-six, entitled 'An Act providing for the Regulation of Radio Stations and Radio Communications in the Philippine Islands, and for Other Purposes,' Act numbered three thousand nine hundred ninety seven, known as the Radio Broadcasting

<sup>63</sup> Republic Act No. 4480, the amended franchise granted to the National Council of Churches of the Philippines was approved during the 5th Congress of the Republic of the Philippines, fourth session, June 1963.

Law; Commonwealth Act numbered one hundred forty-six, known as the Public Service Act, and their amendments, and other applicable laws not inconsistent with this Act, the National Council of Churches in the Philippines is hereby granted a franchise to construct, maintain and operate for non-commercial, religious, educational and cultural purposes and in the public interest, radio broadcasting and television stations in the Philippines except Manila and suburbs with such corresponding base and land mobile stations and fixed point-to-point radio-telephone stations as shall provide efficient and satisfactory broadcast operations of these stations."

The amended franchise took away from Silliman University the responsibility it shared with the Federation in the operation of station DYER and concentrated all responsibility in the National Council of Churches which became the sole grantee of the franchise. The amended franchise also gave the National Council more opportunities for expansion in the future.

#### Statement of Objectives

Station DYER exists as a religious broadcasting station because of the objectives which charter the course and direction of its operation.

As pointed out in Chapter II of this study, the Statement of Broadcasting Policies of the World Committee for Christian Broadcasting which were drawn up in the first world conference of the WCCB in Frankfurt/Main, Germany, are important to station DYER. The objectives and purposes of station DYER combine the wisdom

and insight which were written into the WCCB Statement of Broadcasting Policies. The programming objectives of a Christian radio station need to reflect the Christian teachings of the Church as they are built into the context of the socio-cultural milieu of the area which it serves.

The following are the objectives and purposes of station DYSR as adopted by the National Council of Churches in the Philippines:<sup>64</sup>

1. We seek to present Jesus Christ as Savior from sin for all men, and as Lord of all life, to whom is due man's repentance, and his service, devotion, and worship.
2. We seek to present the Bible as the Word of God with full faith in this original witness of historic Christianity, seeking to enable it to do its work of revealing, instructing, and converting.
3. We seek to develop a love for the Christian Church, an intelligent participation in its forms and rituals, an awareness of that Christian unity that demonstrate the reality of Christ's Incarnation, and a sharing of its program of worship and service.
4. We seek to present abundant life as it is truly motivated when Christ's Spirit and teaching enter into the social, moral, aesthetic and economic areas of living.
5. We seek to foster and promote full loyalty to that Philippine life and those Philippine institutions which seek national integrity and which find the source of their democratic ideals in the Christian

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<sup>64</sup>Henry W. Mack, "Objectives in Christian Broadcasting," (Pamphlet, mimeographed and undated.)

principles of respect for individual personality, a sense of responsibility, and the discipline of duty.

6. We seek to present and create a sense of one's calling, vocation, profession or life work as having more than a material meaning, as being the place where all worthy tasks of the daily life serve the best interests of mankind and bring honor to God.
7. We seek to present the news of the day from the vantage point of a Christian philosophy of history and an awareness of God's hand in the events of contemporary life.
8. We seek to present and build a sense of world brotherhood that follows Christ's teachings in crossing with His love all sinful and human barriers of language, race, geography, custom, and class.
9. We seek to strengthen and promote a Christian family life, that children and parents may learn to live together in cooperative work, play, and worship; a family where parents merit the respect and love of their children through faithfulness to their marriage vows, intelligent guidance, and constructive discipline.
10. We seek to present entertainment, never simply as an end in itself but as a creative force that relaxes, refreshes, and relates the listener to positive and discernible values.
11. We seek to present music that, with all its infinite variety, create a sense of underlying harmony and which ministers to the nobler aspirations and passions of man.
12. We seek to speak as the radio voice of the National Council of Churches in the

Philippines, making known in a helpful and positive way the Church's life and work, and seeking to bring its various parts a sense of unity, progress, and achievement. We shall seek to make known in a positive, non-contentious way, the Evangelical Christian viewpoint on issues of public concern.

13. We seek to promote active cooperation with all other religious, social, and government groups and institutions in the development of public health and welfare, moral integrity in individual and national life, and respect for sincere faith and freedom.
14. We seek, within our own staff and participating assistants, to demonstrate a Christian life and fellowship that is joyous and friendly, devoted in its service, just in its commitments, and wholeheartedly devout, seeking above all to demonstrate the Christian life that we are eager to make real in the lives of our listeners."

The programming of station DYER is a reflection of these objectives. It translates these objectives into smooth, efficient, lively production techniques and friendly and forceful air personalities. Thus, the Word is faithfully interpreted and communicated so that the listener finds the Christian gospel relevant, useful, and meaningful to himself and to the society to which he belongs. Whatever ways and means are used to transfer these objectives to radio programs, one element is paramount. This is the faithfulness to the Word that is being presented. "The best communication does not necessarily guarantee success," says Henrick Kraemer. "The search for successful communication has no Biblical justification. Only the search for

faithful, really interpretative communication has."<sup>65</sup> This, in effect, places a great responsibility on the broadcaster of religion. John Bachman defined the responsibility:<sup>66</sup>

"The Religious broadcaster is not required to be popular, but he is required, like all other Christians, to be faithful, honest, loving, and honest. In his vocation as broadcaster he must also be interesting, challenging, provocative, and competent at communicating essential ideas as well as a sense of basic integrity in his work and person."

If it is assumed that the religious category of DYSR as a broadcast station is based upon its objectives and if its programming is a reflection of these objectives, an analysis of the programming of station DYSR should support the assumption.

As a basis for analysis, this present study makes use of the four functions of the broadcasting media as pointed out by John Bachman. These are: 1) climate-creation, 2) worship, 3) instruction, and 4) evangelism.<sup>67</sup>

In creating a climate, religious radio programs are meant to stimulate and lead a listener to a realization of his need for Christ and His Church. S. Franklin Mack expressed this function

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<sup>65</sup>Henrick Kraemer, The Communication of the Christian Faith, (Philadelphia: The Westminster Press, 1961), p. 30.

<sup>66</sup>John Bachman, The Church in the World of Radio-Television, (New York: Association Press, 1960), p. 113.

<sup>67</sup>Ibid, p. 124.



in this way: "Perhaps it could be argued that the function of the media for religion is not to communicate the Gospel but to dispose people to a consideration to those issues of life which can be resolved only by moving toward Jesus Christ and the Church."<sup>68</sup>

The function of "climate-creation" is what objectives 4, 5, 6, 7, 8, 10 and 11 try to accomplish. (See paragraph three, this section). Programs which accomplish these objectives try to engage man in a self-examination which can make him more truly aware of himself and of his needs.

We should ask of a program which is built around the fourth objective: Is this program likely to lead the listener to seek the good and to avoid evil? Will it cause him to love the beautiful and to reject the ugly? Will he become a friend to man and oppose all injustices? Will he be a producer and not a parasite?

Programs produced with the fifth objective in mind deal with issues of citizenship and national affairs. Is the ideal of integrity in individual and national life encouraged through these programs? Is better understanding of the laws and institutions of the country promoted? Is good citizenship emphasized whereby the listener learns to respect the rights of others, accepts responsibility beyond self-interest, and involves the discipline of duty as he develops civic-consciousness?

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<sup>68</sup> S. Franklin Mack, Comments at Meeting of Study Committee of the National Council of Churches in U.S.A., New York, June 7, 1958.

The dignity of man and the dignity of human labor are the main themes for programs created under objective six. Does the program view man as a means to an end or as a cog in the machinery or as an expendable raw material? Or does it stress man's inherent right to worthwhile work and a decent share of the products of his labor? Programs built around this objective should lead listeners to the realization that worthwhile labor is generally inspired and motivated because of man's relationship to God because all labor should be a service to God.

With regard to news presentations which are constructed under objective seven, some relevant questions may be asked. Is the reporting well documented and reliable? Is it up-to-date, unbiased, free from ulterior motives? Is it worth reporting -- that is, does it relate the listener to his country and his fellowmen in a helpful way? Is it discriminating? Does it reflect some of the balance of normal, wholesome living? Does it deglamorize crime, vulgarity, passion, and greed?

Building up a sense of world-brotherhood is the emphasis in objective eight. Some key questions may be raised concerning the structure of programs which hope to achieve this objective. Do the programs in any way build up misunderstanding, dislike or scorn toward any race or any people? Is there any humor in the program that laughs at people instead of with them? Is there any portrayal of customs which holds them up to ridicule? Do the programs indicate

an honest desire for world-brotherhood? Do they select and present that which is interesting, attractive, and humanizing in other people and places in their cultures? Do they tend to make other peoples and places "come alive" as people who are one with those who produce the programs in terms of basic human hopes, aspirations, and problems? Do the programs relate world-brotherhood and goodwill to Christian values?

Objective ten should make the Christian broadcaster aware of the values of quality entertainment as an integral part of good religious programming. There should be a sense of duty in helping the listener to build Christian codes of action through entertainment. Drama should be uplifting and ennobling. In such fields as opera, musical comedy, popular music, even jazz music, a mature Christian taste can be built through the positive uses of quality entertainment.

There is an expressed awareness in objective eleven of the harmonizing effects of good music. In the use of music for programming purposes, the Christian broadcaster should ask himself several questions. What does this music suggest? Is this suggestion desirable? How does its emotional content affect the listener? If the music is discordant, does it have a discernible purpose for its lack of harmony? Does it have a variety of expression? Are the lyrics representative of wholesome living?

Through the use of these objectives in the building of radio programs, the Christian broadcaster should attempt to create a climate that can help the listener "understand the nature of the Word of God in its promise and judgment, in its claims upon human beings and upon their relationships to one another in their culture."<sup>69</sup>

The task of climate-creation, while desirable, is nonetheless difficult. It demands Christian broadcasters with faithfulness, imagination and integrity.

The second of Bachman's functions of the ministry of the Church through radio is the provision for programs of worship and inspiration. The place of worship programs in broadcasting is well expressed by a significant study made in Great Britain. Here is what R. J. E. Silvey, Head of the British Broadcasting Company Audience Research, said about the results of the study:<sup>70</sup>

"While it is true that listening to religious broadcasts is much more common amongst churchgoers than amongst nonchurchgoers, it is certainly not true that religious broadcasts are ignored by all non-churchgoers. We found that a quarter of them listen to religious broadcasts frequently and a further quarter occasionally.

"That, I suggest, is a fact of considerable significance: it means that religious

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<sup>69</sup> John Bachman, loc. cit., p. 132.

<sup>70</sup> R.J.E. Silvey, "The Audience for Religious Broadcasts," Religion in the Air (London: BBC, 1955) p. 7, quoted in John Bachman, The Church in the World of Radio-Television (New York: Association Press, 1960) p. 134.

broadcasting is a means whereby the influence of Christian teaching and Christian worship is brought to bear in some degree upon half the people who are outside the churches."

Such findings can be a good motivation for experimentation on worship formats in order to plan creative ways to air worship services and other types of devotional programs. In fact, this is the frame of reference for objective three of station DYER. This objective charges the Christian broadcaster to be creative so that worship services and other devotional programs which are broadcast on the station are attractive, intelligent, and moving. The fulfillment of this responsibility to be creative is critical. Upon it hinges the facility by which the audience can be engaged in a dialogue with the broadcaster of religion. "Far too much religious broadcasting," claims Roy Danish, "talks to the outsider or the unchurched in the language of the insider."<sup>71</sup>

This problem was underscored by the findings of a New Haven study on the effectiveness of religious radio and television programs.<sup>72</sup> It was discovered in this study that people who responded

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<sup>71</sup>Roy Danish, loc. cit., p. 5.

<sup>72</sup>A Communications Research Project conducted in New Haven, Conn., USA, by the Film and Radio Commission of the National Council of Churches in late 1951. The project was supervised by the Yale Divinity School. The findings of this survey are contained in the book, The Television-Radio Audience and Religion by Everett C. Parker, David W. Barry, and Dallas Smythe.

to religious programs by using them so that their behavior patterns were affected by them almost invariably did so because they already had a background in that program's brand of terminology. Those who were not raised in religious surroundings and consequently did not learn the religious language responded negatively.

Ralph Milton summed up the challenge in this manner:<sup>73</sup>

"It is time for the churches (and the Christian broadcasters) to look seriously at their communication methods ...

"We must rethink the language we use, and the mediums through which that language moves. What are we going to do 20 years from now, when the church is still languishing in the language and methods of the past while the rest of the world lives in a computer civilization? ...

"The truth of God's love, given us through the Bible, doesn't change. But the words we use to express that truth must change with every generation. Proclamation, yes, but proclamation in language and through means that can be understood by those who hear. If we proclaim in yesterday's words with yesterday's symbols, we are going to reach only yesterday's people."

This desire to be creative in the presentation of broadcast worship services or devotional programs in order to achieve greater effectiveness has been a guiding principle of the management of station DYER. One of the methods used by the station is the ministers' radio workshop. In this workshop, the ministers are taught how to

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<sup>73</sup>Ralph Milton, loc. cit., p. 40.

prepare devotional programs with emphasis on both content and style. They are taught to know their targets, what people they should try to reach and how to reach them with the language they can understand. They are shown the techniques involved in broadcasting services directly from churches so that the worship services may be alive and interesting.

A creatively planned worship format, with an intelligent sermon and a friendly minister, can open up channels of participation in active church-membership for the listener through the medium of radio. And only as the Christian broadcaster succeeds in this can he relate the listener to an active church life wherever he is.

The Christian broadcaster must never forget this challenge. He should always be aware that the worship service which he broadcasts cannot be a substitute for the corporate worship in church but it can awaken and develop a desire of the listener to worship and this may eventually lead him to a church for regular worship.

Bachman's third function of radio in the ministry of the church is to accomplish instruction. Bachman expressed it this way:<sup>74</sup>

"It should be possible for radio programs ... to explain the Christian faith and to portray experiences and relationships of the Christian life and work in the home, church, community,

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<sup>74</sup>John Bachman, loc. cit., p. 138.

and world. Since radio is known to affect ideas and opinions which are new both to the individual and his group, the church could help a community to face current issues by broadcasting relevant information quickly before positions were solidified."

This instructional function of religious programs is covered by DYSR objectives 5, 7, 9, and 13. To better incorporate these objectives into the programming of station DYSR, this present study suggests that the station involve the laity of the church in the instructional role of religious broadcasting. This suggestion is made on the premise that the churches, especially those in cities and urban areas, are rich with talented resources with which to carry on this task. Involvement and co-operation between the radio station and the churches are suggested in at least three areas:

- 1) The Christian Education Department of any given church can plan, in cooperation with a religious radio station, a series of children's programs. If these programs are correlated with the church school curricula, they can supplement and enrich the educational efforts of the local congregations.

- 2) The local churches, through such organizations as Parents Club, Young Adults Club, Young Married Couples Club, Women's Guild, United Churchmen, etc., can work out series of family programs. There should be direct consultations with the staff of a religious radio station in order to guarantee that the programs will "strengthen



and promote Christian family life, that children and parents may learn to live together in cooperative work, play, and worship."<sup>75</sup>

3) A religious radio station can call upon the rare articulate and intelligent laity in the churches to provide enlightened leadership and guidance in the molding of public opinion through short commentaries on daily events as viewed from the Christian perspective. The churches are fortunate to have in their laity economists, educators, lawyers, businessmen, politicians, doctors, nurses, and many other professionals who can interpret the issues of the day to the people according to their professions and illumined by their Christian faith. The Holy Spirit can make life meaningful to many Filipinos if they are guided wisely in their thinking. This need not be preaching. It should be a discussion of important issues on their merits with an accent on the positive.

The fourth task of radio in the ministry of the Church, as defined by Beckman, is evangelism. Can broadcasting be employed for evangelism?

Alan Walker observed that evangelistic meetings held outside church buildings in Australia were two or three times larger in attendance than those held in Churches. Walker found that the chief reason for this response was:<sup>76</sup>

<sup>75</sup>Program objective No. 9 of station DYER.

<sup>76</sup>Alan Walker, The Whole Gospel for the Whole World (Nashville: Abingdon Press, 1957), pp. 53-56.

"Most people dislike above all else to be called hypocrites. They have the mistaken idea that to be seen entering a church building is to be making a certain Christian profession. As yet they are not willing to declare themselves Christians ... Perhaps ... if men were to be won to the Church, they had first to be met and reasoned with outside the church."

Broadcasting is one of many ways to make contact with people who are not willing to go into church buildings. To reach these people, offerings of a religious radio station must include some programs which are evangelistic in nature. Some other programs, in addition, should be designed to contribute toward this evangelistic effort. The Christian broadcaster needs to remind himself constantly that his primary task is not to convert but to proclaim the Gospel and prepare the climate which can bring the mind of Christ to bear upon the lives of listeners. Evangelism, according to John Bachman, "means not only verbal proclamation of the Word, but encounter, engagement, and enlistment."<sup>77</sup> This implies, then, an active, dynamic, working relationship between the churches and the religious radio stations. For while it is true that broadcasting is a means for making some contact with people who are not willing to attend church, it can only "create the climate that would help people understand the nature of the Word of God in its promise,

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<sup>77</sup>John Bachman, loc. cit., p. 101.

claims, and judgment."<sup>78</sup> The effectiveness of broadcasting in evangelism can only be expected up to a point. At that point, the responsibility of the churches begins.

An example of this partnership between the church and the religious radio station is the story of a prisoner in Mindanao who was a regular listener to station DYSR. His listening habit exposed him to Christ and His teachings. The more the prisoner listened to DYSR, the more urgently he felt the claim of our Lord over his sinful life. Finally, he made up his mind to accept Christ and make Him Lord and Master of his life. He wrote DYSR about this experience and expressed his desire to be baptized. When the station received the letter from this prisoner, the religious program director of DYSR immediately contacted the Protestant minister who worked close to the area where the prisoner was located. The religious program director briefed the minister on the background of the case and requested that he follow up the desire of the prisoner to be baptized. Thus began a fellowship between this prisoner and the Church.

Like a stream that can never rise above its source, station DYSR can only be as effective as its objectives are carried out faithfully in its programming. From the point of view of Christian

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<sup>78</sup>Ibid, p. 132.

mission these objectives can be summarized as follows: "save the lost, nurture the found, raise the taste of all, and through it all build the Christian Church."<sup>79</sup> At the core of DYER's program objectives are our basic Christian beliefs in God, Christ, man, sin, the Bible, and the Church. The Christian broadcaster must have a thorough knowledge of these basic beliefs so that he can relate them meaningfully to the daily life of the listener. This task calls for the Christian broadcaster to know his audience, to know what their needs are -- not their needs as the broadcaster sees them -- but their needs as they see them. Only then can the broadcaster relate the strength of the Church to the solution of the pressing problems which face every individual. In that role, a religious radio station fulfills a vital function in the ministry of the Christian Church in our contemporary society.

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<sup>79</sup>Ralph Milton, devotional talk, DYER, November 22, 1968.

## CHAPTER IV

### PROBLEM-SOLVING IN RELIGIOUS STATION MANAGEMENT

#### Well-defined Objectives Not Enough

Station DYSR is not so much Guy Hall, the familiar landmark in Durgate City, Philippines, where its offices and studios are located, nor is it so much the quality equipment and fine music library it uses in serving the public interest; it is more the station staff, the group of people who work toward the attainment of the objectives of the radio station.

The success of the station, therefore, depends upon the ability of the people who make up the organization to work together as a group rather than individually. A group of individuals working together do not cooperate automatically like ants or bees. This inherent characteristic of a working group demands the coordinating force of leadership. And this is a part of what we call management or administration.

Management is a very broad term. It can be different things to different people at different times. One person may think of management in terms of the people who are managers while another person may think of their functions or activities. Here and there people

tend to describe management in terms of the functions of the managerial position.

Here are some functions of management which various experts on the subject have defined on the basis of their experiences with and studies of management performance:<sup>80</sup>

"Ralph C. David, management consultant and educator, says there are three functions: Planning, organizing and controlling ...  
Lyn Hall F. Urwick, chairman of Urwick, Orr and Partners, Ltd., of London, Consulting Specialists in Organization and Management, in his notes on organization, published by the American Management Association in 1952 lists the functions of management as: forecasting, planning, organizing, commanding, coordinating and controlling.

"William Newman states that there are five functions: planning, organizing, assembling of resources, directing and controlling ...

"Various business firms have also stated what they believe the functions of management are. The Prudential Insurance Company uses planning, organizing, directing and controlling; Chrysler Corporation and Texaco, Inc., use planning, organizing, motivating and controlling; and General Electric uses planning, organizing, integrating and measuring."

Although authorities and business establishments vary somewhat in their classifications of the functions of a managerial position, nonetheless it is significant that they agree on some of

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<sup>80</sup> Cooperative Management Development Program, A Guide to Modern Management for Cooperatives, (Cooperative League of the U.S.A., Chicago, 1952), Part I, Chapter I, p. 6.

the basic functions, namely: planning, directing, and controlling.

It is prerequisite to the successful operation of a substantial enterprise, whether it be a business firm or a non-profit, religious radio station, that management accept as one of its prime duties that of planning. Planning includes the thinking, judging, and decision-making aspects of the managerial position. It begins with ideals and objectives.

This present study discussed the objectives of station DYSA in Chapter III and related them to the total operation of the station. The objectives were measured according to the standards which Dr. John Bachman defined in his book, The Church in the World of Radio-Television, as the functions of the broadcasting media in the ministry of the Church.

Yet, important as objectives are in establishing common goals so that everyone on the staff can know what the station hopes to achieve, well-defined objectives are not enough. For, as we have pointed out, management embraces a far wider concern. After plans are established, the procedures which will be necessary to put those plans in operation must be arranged and placed in their proper order and relationship. People must be selected and assigned to do the work. Management must accomplish its goals through the efforts of the staff. Team spirit is essential within and between the different departments.

This chapter analyzes some of the operational problems of the management of station DYER. It must be emphasized at this point, lest the purpose in singling out problems of management of this station be misunderstood, that station DYER has been and still is being managed well, to the best of its managers' abilities. Yet, even the best efforts, when measured against tested and accepted management principles and techniques, show some inadequacies. It is the purpose of this chapter to identify certain outstanding problems and to measure them against successful management procedures in order to make it easier for station DYER managers to achieve greater success.

#### Organization and Administration

Certain units in the operations of station DYER are basic. These are: administration, programming, and engineering. Since all operations of station DYER are channeled through these departments, organization is an important function of management.

Organizing is defined by the Cooperative Management Development Program as "the grouping of activities and the fitting together of people in the best possible relationships so as to get work done effectively and economically, and to help achieve the objectives and goals of the enterprise."<sup>81</sup>

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<sup>81</sup>This



At this point it is relevant to point out a very peculiar characteristic in the management of station DYER. This is a significant factor because some of the mistakes in the management operation can be traced to it. This is the "tayo-tayo lang" spirit as it is called by the Tagalogs, or the "inato lang" atmosphere among the Cebuano Visayans. This refers to the familial way or manner in which work is done; it is carried out in the spirit of a family working together.

The Filipinos are family-oriented. The family plays a vital role in their social life. To better explain this, some of the values of a Filipino family should help to clarify:<sup>82</sup>

- "1. The interest of the individual must be sacrificed for the good of the family ...
- "2. Parents should be very strict in watching over, protecting, and curbing their children, who might otherwise meet with disaster ...
- "3. Tender relationships are highly prized ...
- "4. In order that the family may remain close and secure, someone must exert firm authority ..."

Such values lend meaning to some of the known characteristics of a Filipino as a worker. He is hardworking and conscientious, he accomplishes much when he is watched and supervised, he will

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<sup>82</sup> Jaime Bulatao, "The Manileno's Mainsprings," a paper read at the 8th Annual Baguio Religious Acculturation Conference, Dec. 26-29, 1961.

do almost anything when treated with tender loving care, and he has high respect for authority which is the symbol of power.

The Spanish friars and the Philippine government authorities found the "tayo-tayo" system very efficient and beneficial, so they encouraged it. Having gained the sanction of the church and the government, the practice was adopted by most working groups. Thus, as the years went on, the practice took deep roots in the lives of the people. Even when the Americans colonized the country and introduced democracy as a way of life, the people still held on to the old way of doing things as families.

It is within this framework that the management of station DYSR operates. The reason is obvious: the station is modest and the staff is small. To get things done efficiently and to build high morale among the staff, the operation must be run as a family affair. This approach has its merits. A close, intimate, and wholesome interpersonal relationship is achieved. Nevertheless, the system has enough disadvantages that it needs to be examined closely to determine whether it has real worth and usefulness to the management of the station.

Good management needs a table of organization showing the functions and the inter-relationships of the departments comprising the station. If management chooses the family-affair form of operation, there can be a strong tendency to maintain an organizational

structure only in the minds of the station manager and the different department heads within the station. Then, the designation of key positions in the departments as well as the degrees of authority and responsibility which are entrusted and expected from such key positions remain unclear.

It must be pointed out that station BYSR does have an organizational chart. Unfortunately, the chart was prepared for presentation at a commission meeting. It never was circulated among the staff where it was needed the most.

The employees of station BYSR should be familiar with the station's organization chart in order to understand the chain of command in the station and the flow of authority and responsibility. The staff should be aware of their relationships with the different churches within the National Council. If station BYSR is to be the "voice" of these churches on the air waves, surely the staff should know more about them.

Each staff member should know the possible routes which may be travelled to achieve advancement within the station. Reinech and Ellis recommend that as a part of the orientation of a new staff member he should be given a copy of the objectives of the station and a copy of the organization chart.<sup>83</sup>

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<sup>83</sup> Reinech and Ellis, loc. cit., p. 48.

It would be most helpful and useful if a chart of organization were to adorn a wall in the conference room of station DYER where the staff meets regularly.

As stated previously, station DYER is licensed, owned, and operated by the National Council of Churches in the Philippines. The council is composed of the following participating churches:

The Philippine Independent Church,

The Iglesia Evangelica Unida de Cristo,

The Philippine Episcopal Church,

The Methodist Church,

Convention of Philippine Baptist Churches,

Iglesia Evangelica Metodista en las islas

Filipinas, and

The United Church of Christ in the Philippines.

The work of the council is carried out by four commissions:

(1) The Commission on Christian Education and Literature, (2) the Commission on Social Welfare and Social Education, (3) the Commission on Studies, Civic Affairs, and Ecumenical Relations, and (4) the Mass Media Commission.

There are three divisions in the Mass Media Commission: Audio-Visual, Radio-Television, and Publications. Each division is administered by a director. The operations of radio stations DZCM in Manila and DYER in Dumaguete City fall under the regulatory

supervision of the Division of Radio-Television of the Mass Media Commission.

This is the organizational structure in so far as the relationship of station WYER to the National Council is concerned.

At the highest level of the organizational structure for radio is the Mass Media Commission, the governing and policy-making body for the two radio stations of the council. Its composition consists of ministers who are either elected or appointed by the churches which are represented in the National Council. At commission meetings, the interests of the radio stations are represented by the director of Radio-Television and by the two station managers.

The director of Radio and Television is the liaison man between the commission and the local stations.

Under the director of Radio and Television are the two station managers. Under them are the program directors, the chief engineers, and an administrative secretary and a treasurer.

In the program department of each station, operations are carried on by: a drama director, a religious program director, a music librarian, and the announcers. Their functions are directed, coordinated and controlled by the program director. Since the area of news and public affairs is not independently established as yet, the news men work under the program director.

All of the technical work of the station is entrusted to the engineering department. These operations are performed by a studio engineer and a transmitter engineer, both of whom report directly to a chief engineer.

In the administrative department are the station manager, an administrative secretary and a treasurer. The administrative secretary supervises a host of clerks, student assistants, and typists.

Before attempting changes in the present organization chart for station BYSR, certain procedures and questions as suggested by Reinsch and Ellis should be studied:<sup>84</sup>

1. Take an honest look for some of the symptoms of a poorly planned or poorly functioning organization ... production or other mistakes, turnover, friction, duplication of effort, low morale ... loss of audience to competition, etc ... Try to diagnose the cause of these symptoms in terms of basic organizational problems.

2. Analyze and study your present organization set-up (recognizing, of course, that you may not be the best one to do this job objectively), drawing a chart if you want to, but remember to try to describe the organization as it actually is, not as it was originally planned or as you think it should be.

3. Ask the question: Does the present plan make sense in terms of the effectiveness of

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<sup>84</sup> Reinsch and Ellis, loc. cit., p. 30. Quoted from Charles Tower, "Organization Planning and Direction," NAB News to Management, May, 1957.

the organization in reaching basic objectives? Ask such questions as: Are authority and responsibility commensurate in key spots? Are there areas of overlapping responsibility? Are there some things which should be done for which no one has specific responsibility? Are too many people being supervised for effective direction and control in some areas?

4. If changes are necessary, how can they be introduced so as to reconcile the need for effective action and the reluctance of people to accept change?"

In the relationship between the Mass Media Commission and the station managers, very little flexibility exists for the managers to interact with the Commission. It is the responsibility of the Commission to protect the interests and objectives of the church and to insure the proper functioning of the various divisions within the Commission. There have been instances when the teamwork spirit that should always characterize the relationship between the station and the commission has been strained.

Any solution for this situation has at least three facets which need to be implemented. First, there needs to be a greater awareness and recognition of what the medium is in terms of the meaning imposed upon it by the broadcasting industry and by the public. Second, an understanding needs to be achieved concerning the basic responsibilities of the station manager. Third, a climate needs to be created whereby good relations may grow.

A Recognition of the Imposed Meaning of the Medium

A radio station is a mass medium which has been used extensively by commercial interests to inform and entertain for profit. It is highly important that the Commission should know this; and more than that, should recognize its implication. Rev. William Matthews has said:<sup>85</sup>

"... The church should -- in mutual consideration -- understand that the medium in which evangelism is taking place (by the use of radio broadcasting) is within the science of mass media; and since the church's aim is to succeed in its endeavor, it must conform to the ways of mass media."

Only as the Commission understands this postulate can a religious broadcast station such as DYER or DZCH be given the climate to grow and develop and survive in a competitive world where the commercial, profit-making radio stations usually dominate the scene.

It is ironic, and even painful, to hear Commission members complain that the "sound" of our religious station lacks the professional quality of good commercial stations. Such remarks imply a desire for the religious station's sound to be as professional as the commercial stations. At the same time the Commission holds fast and rigidly to a policy of standardized salaries within the National Council. Employees of station DYER should not be given salaries

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<sup>85</sup> William Matthews, loc. cit., p. 2



below those which other employees in the council, belonging to the same bracket, receive. So long as the salaries of announcers, newsmen, production people, technicians, etc. remain far below the salaries which the commercial stations pay their people, station DYER and its sister station, DZCH, cannot hope to attract topnotch radio men. And unattractive sounds are of little help in the competition for listeners.

Only when the commission accepts the fact that even a radio station which is owned and operated by the National Council of Churches "must conform to the ways of mass media" can such a station have a chance to serve the public interest with the same quality as the commercial radio station offer.

#### Knowledge of Responsibilities

A knowledge of the responsibilities of the Commission and of the station manager is basic to a sound and healthy relationship among the station staff. Groups which are religion-oriented often have tendencies to be too tolerant and patient with weaknesses in order to try to bring about healthy relationships. Sometimes, this is commendable but it does not insure good relationships. The only guarantee of teamwork at DYER will occur when all commission members know and understand their own duties and responsibilities and when the station manager knows and understands his. Even more important, each must respect the duties and responsibilities of the other.

This study does not intend to define and outline the various duties and responsibilities of the Commission and of the station manager at WYER. However, it points out the need to define them, to write them down. An important consideration which this study does want to underscore is the need for a delegation by the Commission of greater responsibility and authority to the station manager. The Commission needs to recognize the inability of a body like itself to exercise sound operational administration. It needs to select people as managers who are qualified by their training and experience to assume those responsibilities. It is important that the Commission understand the need to delegate authority as well as responsibility. It is wrong as well as inefficient to hold a manager responsible for operations without having the authority to carry out his decisions.<sup>86</sup>

#### Climate for Good Relations

Good relationships in management do not just grow like wild weeds in an open field. After the duties and responsibilities of the manager have been defined and written out, there is a certain atmosphere or climate that needs to exist in order that the duties can be properly implemented. Such a climate is essential for the

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<sup>86</sup> Leo Martin, Chairman, Department of Television and Radio, Michigan State University. Classnotes, TR 250, Seminar in Broadcasting Management, Spring Term, 1967.

interactions of the Commission and the DYSR station manager, whether as separate entities or jointly. It can be created by consultation with each other, by regular meetings, and by periodic reporting. Significant in this interaction between the Commission and the station manager is the need for periodic and careful appraisal of management by the commission. Such examinations or accountings should not be regarded with suspicion by the manager. Rather, he should view it positively as "an invitation to be heard on a job well done."<sup>87</sup>

The administration of station DYSR grew with the station. When the station went on the air in August of 1950, the person who took over the helm of management was Dr. M. Roy Bell. His professional training was in physics and the sciences. Then, in 1954, Dr. Henry W. Mack took over as administrative director. Dr. Mack was a minister. Before he assumed the directorship of DYSR he had been head of the Bible Department of Silliman University. When RAVENCCO started its new project for international broadcasting in 1963, Dr. Mack was chosen director of the Southeast Asia Radio Voice (SEARV). Constantine Bernardex, DYSR program director, became the third administrative manager. Mr. Bernardex, who earned a professional degree in civil engineering, was the first administrative director to have had professional training in radio broadcasting, having

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<sup>87</sup>Cooperative Management Development Program, loc. cit., p. 6.

an MA in Speech from Ohio State University. With the sudden death of Dr. Pack on March 10, 1964, Mr. Bernarden became the director of SLAPV. Benjamin Magdano, the chief engineer of DYSR became the fourth and present manager of the station. Mr. Magdano has a professional degree in biology. He also acquired some professional training in electrical engineering both in the Philippines and in the United States and he holds a first class license in radio-telephone operation.

During these several turnovers of managers of station DYSR since 1959, the management of the station could be characterized as a "trial and error" and an "imitative" operation. Many of the station's problems were solved by trial and error. Management tried what seemed reasonable and if it didn't work, tried something else. It was the simplest form of management. Recently, management has taken on a new dimension. It now places much reliance on what other managers have done in similar circumstances. By talking to others, reading about the experiences of others, or by attending conferences and seminars, management now has become more effective.

When a manager comes from the ranks in the organizational structure, when the organization is small and especially if it operates on the "tayo-tayo" basis, there is a tendency for management to slight some of the important managerial functions. Raymond O. Loon, writing in the Harvard Business Review, stated

the problem in this manner:<sup>88</sup>

"Most managers find, perhaps subconsciously, that they are managing by doing. They are excelling in the very skills that earned most of them their jobs as managers, i.e., solving non-managing, technical problems. Almost any manager today can talk the language of managing in terms such as planning, directing, and controlling. But the test of being an effective manager is really to understand managing well enough to practice it in day-to-day responsibilities."

If a station manager doesn't know what a manager is supposed to do, but does know a lot about "X" function, naturally he will concentrate on "X". We tend to do that which we know best.

The situation points to the need for training and education in management. The manager who is willing to continue his education in this direction displays true vigor of mind and a desire for continued growth and progress.

Training and education for management can improve the effectiveness of managers. We cannot deny the fact that many men have the latent abilities to be successful managers. This has been confirmed by the course of action taken by the Mass Media Commission in selecting managers for station DYER from within the staff. However, through appropriate experience and/or education these latent managerial abilities can be developed. The critical question is:

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<sup>88</sup> Raymond O. Loen, "Sales Managers Must Manage," Harvard Business Review, May-June 1964, p. 108.

should these abilities be developed through a trial-and-error approach, or through formal training programs? This study supports a formal and guided program of executive or management education. This does not mean that managers need to enroll for credit in formal education. A system can be planned which will enable the manager or members of the senior staff to follow a formal or informal program of instruction which could be conducted by the network for the senior staff members of both radio stations. Sometimes the station personnel could find themselves studying in groups and at other times by themselves, individually. Sometimes they could study textbooks on management and at other times they could share their experiences through the discussion of case studies. The significant point here is that through such training and education the manager can learn to recognize and understand the most important duties and responsibilities of management in order to achieve the primary objectives of the organization.

As termites can eat the foundation of a building, failure to delegate responsibilities can eat the organizational structure and weaken the operation of the organization. The manager must delegate. He may be reluctant to do so because he may not have confidence in his subordinates. If his subordinates are incompetent, it is his responsibility to train and educate them. If they are beyond hope or incapable, he must replace them with potentially

more capable people and then train them.

A manager builds greater effectiveness and efficiency in the operation as he builds the competence of his subordinates.<sup>89</sup>

#### Policies and Practices in Programming

A consistent character of station DYCE -- a sound image -- has been developing slowly but steadily since 1950. This growth and development in programming can be attributed to the leadership of well-trained program directors. The station was fortunate to have Miss Abby Jacobs as its first program director. Miss Jacobs had a rich background in creative writing and radio programming before she joined the station. Mr Benjamin Viloria succeeded Miss Jacobs. Mr. Viloria had his training in radio in the United States under a joint Fulbright-RAVENCOO grant. The next program director was Constantino Bernardes who had his training in broadcasting at Ohio State University. The present program director is Juan Pie, Jr., who earned his M.A. degree in radio-television from Michigan State University. These people have taken what they thought were good program ingredients, such as: news, music, drama, religion, education, special events, editorials, and combined them into smooth,

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<sup>89</sup> Leo Martin, Chairman, Department of Television and Radio, Michigan State University, Classnotes, TR 830, Seminar in Broadcast Management, Winter Term, 1967.

efficient production with friendly air personalities to create the sound image of station DYER. In spite of their efforts, progress has been very slow. This section of the present study explores some of the possible causes which may have restricted the full effectiveness of the programming of station DYER.

A common error of a religious radio station is to regard itself as a "pace-setter" in broadcasting. This is a carry-over of the belief that religion, being the guardian of the morality of society, sets the pace for man's behavior. In practice, therefore, the station assumes the right to impose itself on the people, to plan its programming so that the station schedules only that which it thinks best for the listeners to hear.

A station which assumes this attitude in its programming concept only weakens its appeal. The truly attractive and popular radio station is one which is deeply rooted in the life of the community because its programming reflects the interests and needs of the area and the people which the station seeks to serve.<sup>90</sup>

The religious behavior of man is intricately related to his other behavior: economic, social, and political. This is a significant fact for the broadcaster of religion to remember. Man's religious behavior does not occur in social isolation. If religion



is to enrich the total personality of man through its radio ministry, a religious radio station must "develop a programming policy that embraces the socio-economic and religious developments of the community in relation to the needs of the area."<sup>91</sup> This belief has been expressed by a communication expert, Wilbur Schramm:<sup>92</sup>

"... An efficient use of the mass media for economic and social development implies that they should be as local as possible. Their programmes should originate no farther than necessary from their audiences, the programmes should be prepared by persons who understand the cultures to which they are speaking, and means should be available for the audiences to report back to the media ..."

The transistor revolution is steadily sweeping the Philippines. The farmer who plows the field listens to a transistor radio strapped on the carabao's horn. The laundry women doing the wash along the river bank listen to their favorite drama serial. The report of the news from the local, national, and international scenes makes the pedi-cab driver conscious of what is happening in the world about him and for the first time he feels an affinity with the rest of the world. His interests widen, his aspirations deepen. The barrio folks, who for a long, long time have been cut off from

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<sup>91</sup>Letter from Ralph Milton, October 4, 1967.

<sup>92</sup>Wilbur Schramm, The Role of Information in National Development, Stanford University Press and UNESCO, 1964), p. 18.

civilization, are beginning to become interested in adopting changes in their farming practices so that they can improve their production and in their hygiene and sanitation, so that they can improve the health of their families. They are becoming more politically conscious and alert. Among the middle class, there is a drifting away from the colonial complex to a greater national consciousness. All this is happening because of the invasion of the Philippine home by the transistor radio.

Rather than always schedule what a religious station decides is best for its listeners, the program department should study all of the developments in the social, economic, political, and religious areas of the community. It should discover what new interests and needs have been created among the people because of these developments and then reflect these interests and needs in its programming.

The person who is in charge of programming should be an experienced and creative executive, one who not only can develop ideas and follow through on their execution, but who also possesses the sensitivity and empathy to know what the public will respond to with greatest enthusiasm and continued interest."<sup>21</sup>

No clear-cut definition exists of BYSR's target audience. Whom does the station try to reach?

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<sup>21</sup> [Citation], loc. cit., pp. 53-54.

The program department would be able to operate more effectively and efficiently if its target audiences were better defined. It would then know which programs to schedule at what times for maximal communication.

When station DZRH started broadcasting in 1950, not much audience research was being done, not even by commercial radio stations in the Philippines, because of its cost. In the absence of reliable research data, it should be understandable why the station developed its program schedule on the basis of a liberal amount of assumptions.

At first, it was assumed that its typical audience would be the student population on the university campus where the station is located. Its programming was directed to the intelligentsia. In 1960, the transmission power was increased from 1,000 to 8,000 watts. At that time, more receivers began to penetrate more Filipino homes. With a wider coverage because of the increased power and the increased receiver distribution, the program format changed. Using the block system, attempts were made to schedule the programs so as to reach as many segments of potential listeners as possible. But assumptions had to be made that these potential listeners would be listening at particular times. Later, when some commercial stations, in cooperation with some manufacturing firms, began to conduct audience study and research and to share their findings with other stations in the industry, station DZRH began to examine its

programming and to assess its programming efforts. Whom did DYER really reach? The common rank and file or the social and intellectual elite? The people who attended church or those who did not belong to any church? As a result of this examination and evaluation, William Matthews, program director of station DZCH, and Ralph Filton, Director of Radio-TV of the Mass Media Commission, designed an experimental effort in programming concept which they called, "spectrum programming." This type of programming was explained by Mr. Matthews:<sup>84</sup>

".... a series of varied program elements, parts of a total 'image' scheduled according to their own nature and their relationship to the target audience, so that their characteristics become part of a total 'image' rather than separate entities ... Instead of assigning folk music or popular standards or classics to specific time-blocks, we can use all forms during a broadcast schedule, thus offering a spectrum to the listeners."

Station DYER knew certain facts based on the volume of mail it had received: (1) its day-time broadcasts mainly served the cities and towns; (2) reception was better in the provincial areas during the evenings.

Guided by this knowledge, station DYER, in June of 1966, began to broadcast a program schedule which was a combination of spectrum and block programming. Thus, the spectrum format is broadcast during the daytime from 8:15 in the morning to 6:00 in the evening. The

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<sup>84</sup> Interview with William Matthews at DZCH, July, 1966.

main targets are the cities and large towns where people are very mobile, where life is brisk and where the tempo of living is fast. This period is divided into time segments which are assigned to different announcers. Each time segment includes a two to three-hour music program. The forms vary from selected popular to religious to classical. Sprinkled throughout the various broadcast periods are capsule programs such as hints for homemakers, tips on health care, farm advice, weather reports, sermons, inspirational thoughts, news briefs, consumers reports, short editorials, etc. These short programs (varying from 30 seconds to 3 minutes in duration) are prepared with an emphasis on brevity, simplicity, clarity, and interest values. Their scheduling within the several time segments reflects an awareness of the hour-by-hour activities of a great majority of the station's listeners. Thus the service fits the needs, the interests, and the convenience of those listeners.

In its evening schedule, station DYSE presents block programming. Reception in the provinces is better in the evening. Life in the provinces is more relaxed and the pace of living is slower. After supper, which is usually at 7:00 or 8:00 in the evening, people like to sit down leisurely, converse with each other and just listen to whatever conversation is going on. This is an ideal period to schedule 15-minute or 30-minute programs including dramas, interviews, forums, documentaries, religious programs, and even a whole hour of

fine music. Some consideration has been given to the elimination of intellectual programs during the evening period due to their limited audience. That might be an unwise move. Programs for the minority have a place in good scheduling. "While you naturally want to attract a large, expanding audience," say Feinach and Ellis, "don't feel that every program must attract a majority of listeners every minute of the day. Recognize and cater also to the program preferences of minority groups, for you have an obligation as a licensee to provide a well-rounded program schedule for all segments of your potential audience."<sup>95</sup>

It is too early to evaluate the newly adopted program schedule of station DYSR. In spite of the limited time it has been in operation, DYSR has received a good volume of mail from new listeners. In addition, the station has received favorable comments from its old listeners. Because of this evidence, there is good reason to expect success in the new programming format.

It has become a matter of policy and practice in the program department of DYSR to divide the work load which is involved in the new program schedule. The program director, in all fairness, tries to distribute the work load evenly among the staff of the department. But the amount of work involved in each production varies according to

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<sup>95</sup>Feinach and Ellis, loc. cit., p. 24-25.

the formats of the programs and the creativity of the staff employees. In spite of all the efforts to be fair, some staff members find themselves responsible for more programs than they can possibly do justice to, and other staff members sometimes find themselves with nothing to do. In order to achieve fairness in distribution of the work load, a job analysis for each staff position in the program department would be helpful.

Job analysis is a written description, in as much detail as seems desirable, of a particular job. What is the job about? How many areas of activities does it cover? How is it done? Does it involve research, writing, and production? How much time is involved in gathering materials for a program? In writing the script? In its production? How many working hours does the job demand daily? These are some of the questions which can be answered by a job analysis.

A descriptive analysis of a job can prove helpful to the employee because it can give him a sense of direction in his work. Through it he can get a thorough knowledge of the job and the job expectation which he needs to match with his performance. Such a guide can increase his efficiency and can make him a more responsible employee.

If all the job analyses within a given department are compiled by the executive, they will serve as a manual whereby he can instruct his staff on what must be done, and how. Such a compilation would

avoid duplication in planning the same types of jobs over and over again. Job analyses provide the executive with means of measuring the actual performance of the staff against the desired performance. Unless jobs are analyzed, the executive has to limp along in his direction of his subordinates. It takes hard work to develop job analyses but they are invaluable to the executive and to his subordinates.

Until quite recently, a little attention has been given at station DYER to the maintenance of standards in the selection of announcers. Preference has been given to people who could also write copy and create programs. It needs to be noted that the station has not been able to pay the salaries which topnotch announcers have been able to get on the commercial stations. Because of this situation, DYER has become recognized not by the sound of its voices but by the content of its programs.

While station DYER has developed impressive, quality programs, its real links with its audience are not as strong as they might be. "The closest link between station and the audience is the announcer," according to Reinseh and Ellis, "the personality who invites himself into homes and cars and places of business ... Because of the key spot he holds, the announcer is one person who can quickly make or break the reputation of your station."<sup>96</sup>

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<sup>96</sup> Ibid, p. 82.



Nothing can weaken the effectiveness of a good, well written program any more than an announcer who is insincere or who has poor taste and poor judgment or who only has "a voice and an exaggerated opinion of himself."<sup>97</sup>

A capable announcer is more than a voice. On DYER, he needs to be a well-informed person so that he can discuss various civic and religious problems with authority. . He also needs to have a good sense of humor and to be creative in its use.

Since station IYER cannot afford to hire the best announcers and since good, capable and mature announcers are essential to the effectiveness of its programming, the station should maintain an in-service training program for its announcers. "A discreet but firm policy on the part of the program director can keep his staff constantly studying and improving..."<sup>98</sup> Such a program, however, will not solve the problem of keeping the best announcers on the station. Once a staff announcer becomes more proficient, the temptation can become greater for him to seek employment where the salary is much higher. "If announcers are to be kept happy, they must be paid well, given incentives, and shown in some manner how the station

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<sup>97</sup>Ibid, p. 64.

<sup>98</sup>Ibid, p. 65.

proposes to advance deserving persons through the ranks to more important positions."<sup>99</sup>

From its existent budget, DYSR cannot do much about paying its staff as well as it should. However, it can recommend salary increases to the Commission. Regardless of whether the Commission approves the increases or not, it can be one way of showing the staff that management is concerned. Aside from this, management can show its concern by recognizing individual abilities in the staff and by developing those abilities through inservice training. Such an effort can build up the confidence of the staff. Interest and concern of management for the staff are good devices to motivate the best performance from the staff members. Through the use of a well designed organization chart, DYSR can show the staff how the station proposes to advance deserving persons to more responsible and important positions. A more eloquent method of creating incentive is to publicly acknowledge, in the presence of the whole staff, the dedicated services and competent performances of staff members. This is another way to build the confidence of the staff and to win their respect in return.

#### Managing the Engineering Department

A good engineering department should originate and transmit the

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<sup>99</sup>Ibid, p. 65.

finest quality signal to everyone in the station's audience.

"Whereas the program department provides the life of a station, the engineering department provides the state of being."<sup>100</sup>

The promotion of Benjamin Magdano, chief engineer, to the position of station manager of DYER, left the station without a full-time chief engineer. Mr. Magdano, as station manager, continues in a dual capacity as acting chief engineer. This situation creates critical problems.

The responsibilities of a chief engineer are enough to overwhelm even the most dedicated person who can give all his attention to the position. The demands of the assignment are tremendous. They embrace the areas of plant, technical equipment, and physical administration. They include the protection of valuable physical assets and the maintenance of technical operations at peak efficiency. In addition, the chief engineer is responsible for the administration of his department: the planning, development, directing, and control of his staff in order to get from them the best possible technical performance. All this requires full-time attention. The sooner that station DYER can hire a full time chief

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<sup>100</sup> Sidney V. Stadig, "The Engineering Department and Its Work," Yale Poe (ed.), Television Station Management (New York 22: Hastings House, Publishers, 1964), p. 230.

engineer, the better it will be for its operation. Even the most capable person cannot serve two positions at the same time without feeling guilty for not being able to give his best to either of the two positions.

As recommended for the station administrators and for the announcers, an in-service training program for the technical staff would also be desirable.

This training should be planned in order to achieve the following objectives: (1) to encourage and develop professional growth among the engineering staff, and (2) to encourage and help develop the latent creative abilities of the technical personnel.

Most of the technicians who are employed in the engineering department of DYSR received their technical training at the local vocational and technical schools. While these schools are accredited by the government, their equipment is far below the best and the technical knowledge which they are able to impart is designed to meet the modest demands of the most simple operations where most of the graduates of the schools find employment.

Since the time when most of the DYSR technicians graduated from these technical schools, great strides have been made in technological advancement. The need to keep abreast of these developments is especially important at DYSR because the station regularly acquires the latest in electronic equipment. The technicians need

to take advantage of every opportunity to grow professionally while in service by showing a desire to learn. Technicians cannot afford to lag behind the exciting advancements in electronic technology.

"The maintenance of audio quality is of utmost importance in maintaining a competitive technical operation."<sup>101</sup> Technicians need to continue their learning and to be given opportunities for experimentation in new uses of engineering systems so that they can achieve and maintain an audio quality of which the station can be proud. A useful tool in a training program would be a complete technical library which should be upgraded regularly by the chief engineer. Technical experts in the industry should be invited to discuss developing trends in the field of electronic technology with the engineering staff.

Since it is vitally important that the equipment operate without failure, an important aspect of in-service training should be sessions covering what to do in cases of trouble. Test failures in the equipment could be introduced in order to determine how long it would take the staff members to find the trouble. As an aid in trouble shooting, Reinsch and Ellis suggest that simplified functional circuits be prepared for all technical equipment.<sup>102</sup> These charts, mounted on a

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<sup>101</sup>Reinsch and Ellis, loc. cit., p. 174.

<sup>102</sup>Ibid., p. 171.

hard board surface, should be available for movement to the area where trouble occurs.

Another dimension of an in-service training program for the station engineers is the development of their creative and artistic talents. "The technicians must become more of a programmer than ever before."<sup>103</sup> This added dimension to the work of the station technician is becoming more obvious as the programming department attempts to achieve more creative programs. The engineer cannot afford to be just a "button-pusher" in the midst of exciting challenges for quality production. He needs to be able to make his own significant contributions to the artistic and aesthetic goals of the programming personnel through his operational knowledge.

At DTSR, a need exists for improvement of the program-engineer relationship. This should not be taken to mean that an uncordial relationship exists between the creative department and the service department. It does mean an improvement of the present professional relationship in order to achieve greater efficiency in the operation. The chief engineer can encourage management to have more conferences where representatives from both departments are brought together to discuss common problems. In this way "operators can be more program-conscious, and program personnel more engineering-conscious."<sup>104</sup>

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<sup>103</sup> Sidney V. Stadig, loc. cit., p. 240.

<sup>104</sup> Reinech and Ellis, loc. cit., p. 176.

Often, the relationship between the two departments will be reflected in the quality of the production output. Only when each understands what the other is doing can they truly work together to achieve the objectives of the station.

Closely related to the inadequate technical training of the technical staff is the problem of maintenance of the modern electronic equipment. The solution to this problem depends upon the nature of the in-service training for the technicians.

Procurement of equipment and other broadcast facilities is not much of a problem for DYSR. A greater problem lies in the delivery of the equipment from the United States. With the help of American technical consultants from RAVENCCO, DYSR is able to get the best equipment for its operation. Neither is working space much of a problem at DYSR. If the station desires to expand its physical plant in the future, this is possible because it has acquired a sizeable piece of land that can accommodate any desired expansion easily.

#### Personnel Management

Station DYSR can only be as strong, dynamic, and effective as its individual staff members. For the strength of an organization and the effectiveness of its efforts are results of the genuine respect, devotion, and loyalty of its individual members.

Organizations which are church-oriented often insist upon

devotion, dedication, and loyalty from their members as expressions of their reasonable sacrifice as Christians. For example, whenever a new staff member joins Station DYSP, he is expected to "walk the second mile" in terms of his services to the organization. Yet, when any service, any sense of dedication and loyalty is given by an employee because of fear of losing his job, such responses lack integrity. Genuine devotion and loyalty are spontaneous feelings which an employee expresses because he feels that in his work his abilities and potentialities are recognized. Then there is a sense of security and there is hope for advancement. While it is true that a measure of security can be given to employees in the form of tenure guarantees, good salaries, hospitalization plans, insurance systems, and other fringe benefits, the need of the individual staff member for recognition and advancement is a personal matter. Good personnel management must consider the individual's needs. And good management "must work constantly to make sure that every member of the staff is productive and content."<sup>105</sup>

The efforts of each staff member need to be recognized no matter how modest the efforts may seem. It probably has not been

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<sup>105</sup> Reineck and Ellis, loc. cit., p. 253.



deliberate on the part of the management of station WYCR, but on many occasions it has shown extreme concern for planning great plans, organizing its forces to implement these plans, working out controls for sound and healthy operation, and in its preoccupation with the big and great concerns, it has been neglectful in its attention to employee contributions. It has failed to acknowledge the thoroughness with which the janitor cleans the offices and studios, the accuracy and neatness and dependability of the typist in her job, the thoughtfulness of a technician who volunteers to take the shift of another technician because the latter's child is sick, the foresight of the librarian in providing program fills just in case the schedule goes wrong, and many other little things which have been important to the personnel who were involved. The seriousness of oversights of this nature has been noted by Robert Wood Johnson:<sup>106</sup>

"Remarkable progress in the purely technical aspects of management may well have outstripped in growth our awareness of the human aspects of business. Businessmen are now coming to realize that even such vital matters as good wages and stable employment are not enough. Other needs of man must be met if a business is to be a contented, harmonious, effective, team."

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<sup>106</sup> Robert Wood Johnson, "Human Relations in Modern Business," Edward C. Burak, (ed.), Human Relations for Management (New York: Harper and Brothers, 1956), p. 7.

Men are social beings who are sensitive to considerations of pride and to recognition of their achievements. Staff members do not change their natures when they assume their jobs. They still crave recognition and they want to be treated like human beings. "Workers are men. They have human hearts and minds. They love and are loved. They have their moments of noble desire, their lapses into evil ways. But for the most part their lives are not spectacular. They are average men with average lives. Most of them do not ask much from the world, but their basic needs are vital to them."<sup>107</sup>

An individual member of the staff will give his best performance and he will related himself with the other staff members in a cordial, cooperative manner if his efforts are duly recognized.

Recognition, however, means more than mere acknowledgements of one's abilities and talents. Recognition also means respect for the individual personality. It should begin the day someone applies for a job. Every applicant should be made to feel welcome by the station, not merely tolerated. He should become aware that the station respects the dignity of the individual, that it tolerates no discrimination other than the ability to do the

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<sup>107</sup>Ibid., p. 11.

work, and that the station always seeks to select the right man for the right job. Once the applicant is hired, his job assignment should be explained to him fully. Someone on the staff should be assigned to help him adjust to the work and to relate to the other members of the staff. He should be made to feel that the station has a personal interest in him and that he will be recognized as an individual personality who is worthy of the respect of management and of his co-workers.

It is not enough to recognize the contributions which one makes to the operation through his job performance. Employees need assurances that their jobs are steady, that their skills and services are reasonably compensated, and that, in case of disability in time of work, their futures are safely guaranteed.

It is essential that station DYER plan a satisfactory and more realistic personnel policy. A sound beginning would be the consideration of a decent wage as a fixed minimum, with added differentials based on the cost of living and other economic factors operating above this minimum. Such a wage system should take into consideration the salary scales of other radio stations operating in the area. An examination and re-evaluation of the present one-year contract system at DYER is essential to the establishment of a sound tenure program. Some employees of the station look at the one-year contract with suspicion. They feel

their jobs are only good for one year and that their employment will terminate at the pleasure of management after the lapse of that one year. Management should also look into the feasibility of a tenure policy which would make those employees who have served station DYSR for a certain number of years "regular" or "permanent" employees. Such employees should have their jobs terminated only by retirement or through due processes of dismissal which should be clearly described in station policy. Other manifestations of management's interest in the security of its employees which need to be expressed tangibly are:

(1) A hospitalization plan similar to the one designed for the faculty and staff members of Silliman University. The premium should be deducted from the monthly salary of the employee.

(2) Group accident insurance, with a specific rider for greater coverage of those staff members whose lives are more exposed to danger, i.e., engineers, and executives who must travel by air, sea, and land much of the time. The insurance should also provide for hospital expenses to be paid by the insurance company in case of an accident of an employee while in line of duty, and other benefits pertaining to the future security of the family in case of permanent disability or death.

(3) Social Security.

(4) A more liberal holiday and vacation policy. All officially

declared government holidays should be included. The employee should be permitted to plan his work so as to be able to take these days off and at the same time not impair the operation of the station. Employees who have to work on holidays should be given an extra day off. Each employee is entitled to an annual vacation with pay after working with the station for a year. Employees who work at the station from one to five years should be given two weeks annual vacation with pay; those who work from five to ten years should receive three weeks annual paid vacation; those who work for ten years or more should be given four weeks annual vacation with pay. Each employee also should be given an annual sick leave of fifteen days with pay.

(8) Christmas savings. A plan to help an employee financially during the Christmas season could be administered by permitting the employee to make a saving of five pesos every month, the amount to be deducted from his salary. Then on the 15th of December, he would be given the full amount of his savings, plus the traditional token gift (the station would determine the amount) from DYSR.

Even all of these efforts of management to assure the security of its employees can be ineffective. Truly effective personnel policy occurs only when these concerns are "built upon a pattern of management attitudes and behavior which reflects a sincere appreciation of all the basic human needs of workers, these tangible benefits becoming convincing evidence that management

recognizes the workers as self-respecting individuals all of whom have the normal human desire to lead a happy, worthwhile, and productive existence."<sup>108</sup>

These expressions of social concern for the security of the employees should not be mere "baits" so that management can get the maximum output in return for the remuneration it gives for the employees' services. They should be genuine expressions of the recognition and appreciation by management of the basic human needs of the workers at the station.

Station DYER needs a personnel development program. The management of DYER should recognize the right of an employee to know how he is doing in his work and what his chances are for advancement. The hope of advancement in the job is always a significant motivating factor for giving one's best performance. Promotions from within the ranks inspire others to work harder to develop. All kinds of latent creative abilities can be brought to the surface through hopes for advancement. "When there is no opportunity for advancement, those who are ready will seek opportunity elsewhere, perhaps with the competitive station down

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<sup>108</sup>Robert Saltonstall, "What Employees Want From Their Work," Edward Bursk, (ed.) Human Relations For Management (New York: Harper and Brothers, 1956), p. 339.

the street. Those who remain will contribute less and less through the years, and the station is bound to decline."<sup>109</sup>

Most of the employees of station DYER, especially those who are below the senior staff level, have felt that they are in blind-alley jobs, and that, however well they perform, there is a definite limit to their advancement. It is vitally essential that the station consider organizing a personnel development program in order to strengthen incentives, inspire individual development, recognize those who are ready for added responsibilities, and increase the amount of pride in the organization.

#### Promotion and Publicity

In our competition-oriented age, where the desire for survival is intensified by the keenness and sharpness of the competition, a radio station cannot afford to ignore the significant usefulness of promotion and publicity in keeping itself forcefully and attractively competitive. Promotion and publicity are two important tools which can make the public aware of what the station is doing and what it has to offer in the way of interesting and exciting programs.

Promotion and publicity are two areas which station DYER has

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<sup>109</sup> Reinsch and Ellis, loc. cit., p. 261.

neglected. If it is true that "a radio program is only as good as the number of people who listen to it,"<sup>110</sup> then it is highly important for station DYSR to make wise use of promotion and publicity in order to reach as many listeners as possible. To make effective use of promotion and publicity requires that DYSR work out a clear-cut, well organized, long range promotion and publicity policy. The policy "should be designed to create and maintain enthusiasm for the station, to induce people to listen, and loyal fans to spread favorable comments about the station programs and the station personalities."<sup>111</sup>

Since station DYSR is a non-profit and non-commercial station, all of its promotional emphasis can focus on audience-building. Every promotional effort the station makes can result in an increase in listeners' awareness of the station and in their acceptance of DYSR's programs and its air personalities. Its publicity effort should be concerned with the circulation of all types of information which are designed to focus favorable public attention on station DYSR, its programs, and its personalities.

"Ingenuity is an important factor in station promotion. So are originality, enthusiasm, aggressiveness, and morale. The public

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<sup>110</sup>Howard W. Coleman, "Advertising, Promotion and Publicity," Yale Roe (ed.), loc. cit., p. 153.

<sup>111</sup>Reinisch and Ellis, loc. cit., p. 220.



should be made conscious of the fact that these are characteristics of the station."<sup>112</sup>

Every time the station does anything worthwhile, the community should know about it. Daily happenings on programs, telephone calls from listeners, letters containing humorous or unusual remarks about the station, its programs, or personalities ... all these are materials from which good publicity can be created through news releases or feature stories.

Here are some specific recommendations for promotion and publicity which DYSR can consider:

1. Since many motorized cabs travel throughout Dumaguete City, attractive stickers about DYSR can be placed on the outside of the cabs. The stickers should be weatherproof and in bright, laminated colors, with short, catchy copy. The same promotion can be done utilizing the horse-drawn cabs.

2. Big and attractive wall calendars, decorated with the call letters of DYSR and its frequency and with clever copy can be placed in strategic locations such as barber shops, restaurants, offices, bus terminals, airports, etc.

3. If it can be arranged, DYSR can make use of window displays at leading department and drug stores, using dignified and eye-catching

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<sup>112</sup>Ibid.

displays to let the public know about DYER personalities and programs.

4. DYER can also try personalized promotion. The station could keep track of the birthdays, special events, and outstanding achievements of citizens in the community. Greetings could be broadcast on the air followed by mailed letters of congratulation. Such thoughtfulness not only could promote DYER but it also could build goodwill among its listeners.

5. DYER should never pass up an opportunity to participate in civic parades. This is always a good promotion opportunity.

6. All special events in the community should be covered and broadcast by DYER. The station's microphones and other equipment should be properly identified with DYER's call letters and frequency.

7. The current practice of sending Christmas cards and calendars to listeners during the Christmas season should be maintained.

8. Pre-tuned transistor receivers with earphones should be loaned to patients in the hospitals. The call letters and frequency of DYER should be attractively printed on the receivers.

9. At the opening of the school-year, DYER could hold an open house and invite students from all over the city to visit DYER and see its studios. This would give the students an opportunity to meet the people they hear on the air. Promotional handouts, brochures and program schedules could be given away at this time.

10. Regular press releases about news-worthy events which happen at DYSR, or about its special event programs, or about the important persons who are interviewed should be supplied to all local newspapers within the city and province, as well as to city and provincial newspapers in other provinces and islands within the coverage area of DYSR. If the DYSR publicity department develops and releases good stories on a frequent and regular schedule, a sizeable percentage of those materials should be published.

11. Occasionally, longer feature stories can be written about events, personalities, and programs in which DYSR is involved and in which the community is deeply interested. These feature stories can be submitted to those leading national magazines and newspapers which are widely circulated in the listening area of DYSR.

12. TV and radio columnists of leading national newspapers and magazines usually are receptive to news about those upcoming programs which are timely and significant. DYSR should not neglect to supply them with suitable stories and advance information about all broadcasts which might be of interest to the readers of those columns.

13. News about DYSR personalities and programs should be injected into the formats of some of the station's programs. Letters from listeners who comment about the station and the reasons why they enjoy it could be read on the air.

14. Whenever DYER has a person of status on a program and whenever it can be arranged with the person involved, a "Meet the Press" type of interview could be arranged. Editors of local newspapers and provincial correspondents of national newspapers could be invited to participate.

15. DYER should continue to publish "The Voice," the monthly publication of the network. However, greater care needs to be exercised in editing the paper so that people will want to read it because of its quality and its interesting articles.

In addition to the personnel who should be directly involved in promotion and publicity for the station, DYER should make sure that the ingredients for favorable promotion and publicity are present in the station. These should include: (1) a happy, contented staff, (2) community participation, (3) forceful and friendly air personalities, (4) listener involvement, and (5) good programming.

1. A happy, contented staff. It has been said that "the attitude of the general public toward a business is practically always the same as the attitude of that business' employees toward their employing company."<sup>113</sup> This means that every member of the staff should be a promotional agent of the station. But if this is

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<sup>113</sup> Cooperative Management Development Program, loc. cit., chapter XVI, p. 4.

to happen, certain conditions must be met. First, each employee must be happy with his work because he finds that it challenges the best that is in him and rewards him in terms of self-fulfillment. Secondly, he must be contented. His basic individual needs as a worker -- his needs for recognition, security, and advancement must be met satisfactorily by the station. When a staff is happy and contented, management does not have to remind the employees to promote the station. On their own initiative, they "sell" the station.

2. Community participation. A station which is considered attractive by the public is one which shows concern for and becomes involved in the problems and interests of the community. When any station makes recognized contributions to the general welfare of the community, the public relations of that station are well advanced.

3. Forceful and friendly air personalities. Stations which attract listeners regularly have forceful and friendly sounds. Their air personalities speak sensibly and in a natural and persuasive manner which combines imagination and enthusiasm. These are voices of friendliness and cheerfulness. They may be considered as intangibles but they are an essential part of good, attractive programming. "People tune to radio in order to feel better -- they are looking for happiness, for information, entertainment, and

service that will make their lives more complete."<sup>114</sup>

4. Listener involvement. The audience itself can be a good source of promotion for stations to exploit wisely and creatively. "It is human nature for people to be interested in themselves and to relish the idea of having their ideas and their own voices solicited, accepted, and broadcast."<sup>115</sup> Well planned and creatively produced programs which involve the audience as participants are always good channels of promotion.

5. Good programming. When interesting and well-produced programs become the daily services of stations to the public, in due time the audience can be increased significantly. In addition to the programs themselves, it is also essential for management to know the nature of the competition, the program fares which other radio stations broadcast, and the time when those programs are aired in order to schedule effectively. A good radio program can promote itself but it needs assistance. By the nature of its attractiveness, people will want to listen to it if they know about it. Its effectiveness in drawing listeners can be immensely increased if program promotion is utilized.

Promotion and publicity, when handled with ingenuity, imagination,

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<sup>114</sup> Feinach and Ellis, loc. cit., p. 139.

<sup>115</sup> Ibid., p. 223.

and originality are investments no radio station can afford to ignore because they pay rewarding dividends in terms of earning public acceptance.

## CHAPTER V

### DEVELOPING TOWARDS A VITAL ARM OF THE CHURCH

#### Radio: Its Advantages and Limitations

##### For Broadcasting Religion

The time has come for expanded use of the broadcasting media by the Christian Church. Today the church must employ "outer space to reach the inner space of the human heart with the answers to the soul's profoundest questions and deepest needs."<sup>118</sup> Indeed, there is a growing awareness on the part of church leaders of the significant uses of the broadcasting media. In the National Council's statement of policy on broadcasting which was quoted in Chapter II, it can be noted that the church is making a serious analysis of the potential of radio and television and of the need for improvement in the use of these media by the church. Communication is a primary function of the church and the unrealized potential of the mass media for Christian communication is vast. In order for the churches to be able to relate to the broadcast media in a constructive way,

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<sup>118</sup> Bernard Luben, loc. cit., p. 8.



the churches must be aware of the advantages and limitations of radio and television for the broadcasting of religion.

If Christian broadcasters are alert to the advantages and limitations, then they can focus on the functions of broadcasting with the communicative task of the Christian Church. These functions were identified in a report of the London Research Consultation of the World Association for Christian Broadcasting (WACB), as follows:<sup>117</sup>

- "1. reinforce commitment and provide encouragement for beleaguered minorities,
2. contribute to growth of whole person
  - a. increase knowledge of Christian faith and history,
  - b. deepen understanding concerning self and world in such areas as health, education, and social issues,
  - c. enlarge feeling and encourage enjoyment of creation, partially through recreation.
3. raise and sharpen fundamental human questions and concerns (purpose of life, suffering, fulfillment, etc.),
4. correct impressions and stereotypes of God and of the Church (e.g. prevailing impressions of churches: dead, dull, detached, Western, authoritarian), and
5. change basic orientation."

Since radio and television are more effective in reinforcing

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<sup>117</sup>John Bachman, Report on London Research Consultation of WACB, July, 1964, p. 1. (mimeographed)

attitudes rather than in changing them,<sup>118</sup> it is vitally essential that the religious radio or television station work directly with the churches in order to implement functions 4 and 5 which were: to correct impressions and stereotypes of God and the Church, and to change basic orientation. Such cooperation is essential because broadcasting is a one-way communication process, and to correct impressions and change orientation is effected by a two-way communication process which is characteristic of the ministry of the churches.

Educating the Church and Developing the  
Lalty for Radio Ministry

The effectiveness of the partnership between the religious radio station and the church can be achieved only when the latter recognizes and accepts its responsibility to the former. The situation has been fully recognized by John Bachman:<sup>119</sup>

"Radio and television are playing so influential a role in modern society that the church has a basic responsibility in relation to the media, a responsibility which, for the most part has not been accepted or even recognized."

This has been the experience of station DYER. Its growth and effectiveness during its formative years were not very impressive

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<sup>118</sup>Verling Trolldahl, assistant professor, Department of Communication, Michigan State University, Class notes, Communication Theory and Process, Summer, 1967.

<sup>119</sup>John Bachman, loc. cit., preface, p. xi.

because of the bias of the local churches to the radio station. Not everyone in the church displayed a lack of cooperation, interest and understanding in the radio ministry but there were many who did not appreciate the importance and relevance of the use of radio in the ministry of the church.

With the help and support of those (both laity and ministers) who showed great interest and deep concern for religious broadcasting, station DYER launched a campaign to educate others in the churches concerning the wise and effective use of a radio station in advancing the ministry. The need for such an education has been expressed by Gordon A. Christensen:<sup>120</sup>

"The Church needs to recognize the fact that the mass media are a part of God's creation; and while they often are used for purposes which reflect a distortion of man's nature, they nevertheless can and should be used to fulfill God's redemptive purpose, understood in the broadest sense, of the total uplifting of mankind."

The educational efforts of station DYER were based on a conviction that broadcasting can have ennobling purposes. A Roman Catholic memorandum on the Pastoral Instruction on the Mass Media of Communication states the high doctrine of broadcasting in a useful way:<sup>121</sup>

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<sup>120</sup>Gordon A. Christensen, "Guideposts for Christian Broadcasting," RAVENCCO, September 1963, p. 2.

<sup>121</sup>"A Memorandum on the Pastoral Instruction to Roman Catholics on the Mass Media of Communication," The Christian Broadcaster, Vol. XII, No. 4, December 1963, p. 38.

"At its best broadcasting awakens imagination and awareness so that men may look at themselves, their lives and their relationships afresh. Broadcasting can enlarge men's compassion so that they may involve themselves significantly in the life of God's world. It contributes to the process whereby a man can realize his potentiality as a distinctive human being. It can foster his growth towards the fullness of his particular stature."

Station DYER's campaign for the education of local churches was carried out on two levels. The first effort was aimed at the local ministers. Many of these ministers had been invited by local commercial radio stations to supply religious programs which would be a part of the public service of the stations. Having no production background in broadcasting and no materials with which to refer, such as recordings of other religious broadcasts, these ministers sought the help of station DYER. The manager of the station seized upon this opportunity and planned a three-day radio workshop for ministers. The local churches paid for the transportation of their ministers to the workshop and station DYER supplied their board and room. The sessions were conducted by the members of the staff of station DYER. This experience gave the ministers an opportunity to become acquainted with the broadcasting process. They were taught how to prepare simple devotional programs for broadcast. Simplicity and creativity in style and format were emphasized as well as the quality of content and clarity of expression. The ministers were shown how to speak before the microphone, how to

overcome the use of a "holy" tone and how to develop a friendly manner which could be interesting and attractive to the listener. In addition to experiences in writing and production, the ministers were given the opportunity to become acquainted with the objectives of station DYSA and to learn how they were applied to religious programming. Discussions were held on the role of radio broadcasting in the ministry of the church.

The other level of the educational effort was aimed at the local congregations. Staff members of the station were sent to speak before local congregations on the role of station DYSA as an arm of the church. The objectives of the station were presented and people were told how these objectives were reflected in the programming of the station. Some congregations set aside a special Sunday for the radio ministry. All of the church activities for this day were focused on religious broadcasting: what it could do for the church and what the responsibility of the church was in the use of radio for its ministry. Young people and adults were divided into small discussion groups. Some of them listened to a replay of a radio program and then discussed its content and its profound challenges for the involvement in the radio ministry of the church. Those laymen were then given assignments based on their interests and abilities. Some, who showed a flair for creative writing, were encouraged to write radio dramas. Others, who were able to

express the meaning of the Christian gospel through their common everyday experiences, were given air assignments.

Many members of the laity can make important contributions to religious programming based on their daily experiences in the professions. A Christian businessman, for example, in terms of his actual business practices, can discuss the responsibility of an employer to be a brother to his employees and not merely his brother's keeper; the doctor or nurse can talk about the urgency for and the practical ways to keep the family healthy, because a healthy family is a mark of a Christian family; a politician can argue the ruthlessness of the power politics which have no respect for human dignity, justice, and integrity. The important consideration is that churchmen need to be aware of their responsibilities to bear witness to their faith through their work. "If Christians realize their calling to stand beside God in His great revolution now, there are no limits to the outlets whereby they may speak and help their fellowmen."<sup>122</sup>

Station DYSL needs to expand its efforts beyond the church contacts which it has made. A development and training program should be arranged for the laity of the churches. The first step

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<sup>122</sup>Report of a Joint Study Team on the Christian Use of Radio in the Near East, (unpublished), March 15, 1967, p. 8.

In such a program could be to invite them to the station's studios so that they may learn how the station operates. They could visit with the script-writers and have the opportunity to ask questions about how to prepare materials for radio. They could watch the actual production of a program and could be encouraged to ask questions after the production is completed. If at all possible, a workshop should be arranged, so that all of the interested laymen could learn the fundamentals of broadcasting such as the use of the microphone, script-writing, and production. In the workshop, individual scripts could be critiqued and the participants could gain experience in the production of a program. A prepared manual on broadcasting for laymen could prove very useful for use in these sessions. If it should not be possible to arrange a workshop, the program staff of the station should engage in the training of people individually. While this will be time consuming, the extra amount of time given by the staff in the development and training of laymen should prove to be a worthy long-range investment.

Only as such a mission to educate the church congregations about broadcasting is accepted by Station DYSA can the support of the churches be expected. Such support is essential if the station is to win the acceptance of the community. Good programming may be one way to build audiences for station DYSA but this can be an agonizingly slow process. The station needs to encourage regular

discussion of DYER and its activities in the local churches. Then a partnership can be effected whereby the local churches may be expected to support DYER in their prayers and with their money and their talents.

The development and training of laymen could become one of the most rewarding projects of station DYER. An involvement of the laity in the operations of station DYER could not only enrich the programming of the station but it could have an effect on the improvement of the production of religious programs for commercial radio stations all over the Philippines. Commercial stations would be anxious to provide time for such programs due to their need for religious productions of quality. With the assistance of station DYER as the producer and distributor of good religious programs and the commercial radio stations serving as secondary broadcasting outlets, the church could commit itself to a goal of true public involvement.

The Near East Study Team on the Christian Use of Radio reported:<sup>123</sup>

"We see how the development of society and the fulfillment of personality by the individual are our affairs, because they are God's concern. In being publicly known to be interested in advance and progress (because our radio voice speaks often of health and education and personal honesty and hard work), we have had to begin to explain to others what we mean by 'love' and 'service' in the modern world ... We know now that God is at work 'loosening up' society and patterns of thought.

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<sup>123</sup> Ibid.



His instrument in this is progress. Every shattering impact of modern life is another of His blows. Put simply, each educational or informational program we contribute, whether to a Christian or a national broadcasting station, is another tool in the hands of God who is fashioning a new world around us."

Once the churches have committed themselves to public involvement in the social, economic, political and spiritual growth of the community through religious broadcasting, they will discover that they are stronger churches -- more dynamic and more relevant -- because they are genuinely concerned with the development of society and the fulfillment of the individual personality.

#### Assistant Pastor Program

The radio receiving set placement program of station DYER for the rural churches would seem to be an amazing paradox. The management of the station firmly believes that "broadcasting is not a substitute for the life of the church. It is not an electronic pulpit, it is no stand-in for worship or education, and it is certainly not the means of leading converts to Christ and Christians into discipleship."<sup>124</sup> Yet in spite of this conviction, station DYER has distributed some sixty pre-tuned receivers to different congregations on the island of Siquijor, Negros Oriental, Philippines as a part

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<sup>124</sup>Richard Gilbert, "Theological Implications for Broadcasting" (a pamphlet published by the Division of Radio and Television, United Presbyterian Church in the U.S.A., undated material), p. 8.

of what is known as its Assistant Pastor pilot project.<sup>125</sup>

Station DYSR did not abandon its conviction when it instituted the Assistant Pastor project. The project was DYSR's answer to a very critical need. The Protestant churches in the Philippines, like other churches in Asia and other parts of the world, are facing the grave problem of churches without pastors. It is not uncommon to find a Filipino pastor in the province who has as many as nine congregations under his charge. "The supply of trained ministers cannot begin to meet the need in terms of congregations, let alone accessible preaching points."<sup>126</sup>

The ideal solution to this problem is the encouragement of more young people to enter the ministry. It is a sad fact, however, that despite all the encouragement given to them by the church, very few decide for the ministry.

Another solution is the mobilization of the laity to take an active part in keeping the churches alive and active. Such action has been useful in holding the congregations together, thus avoiding disintegration. Yet there is still an expressed need to make the worship service attractive and meaningful. It was because of this

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<sup>125</sup> Juan, Pia, "The Assistant Pastor Program of our Church of the Air," Philippine Christian Advance, Vol. XII, No. 11, November, 1960, p. 34.

<sup>126</sup> Ibid.

need that station DYER initiated the "Assistant Pastor" pilot project. The project makes use of the leadership of the laity.

This is how the project operates. Pre-tuned receivers are distributed to churches without ministers. The congregation meets as usual in separate groups for the Sunday school which is conducted by laymen. After an hour, the groups meet as a congregation for worship. At exactly 10:00 o'clock in the morning, the worship service is broadcast over station DYER. The congregation is given mimeographed copies of the order of worship so that it can actively participate in the liturgy. At the middle of the worship service, the worship leader calls for the offering. Laymen from the congregation take the offering while organ music is supplied by the broadcast. Then, a broadcast anthem is sung followed by the broadcast sermon. Some congregations close their own worship services by praying the benediction together followed by the singing of the three-fold "Amen." Others use the closing which is provided by the broadcast. The entire worship service is planned to provide flexibility so that individual congregations may make modifications to suit their own needs.

The Assistant Pastor (pre-tuned radio receiver) is used for worship service only by those congregations which do not have pastors on Sundays. It is not designed as a substitution for a minister. Whenever a congregation finds a pastor who is able to minister to

them on a Sunday, the Assistant Pastor is not used for that service.

The pilot project in Siquijor island has been so successful that similar projects have been started in the island of Mindanao at the request of conference moderators. Receivers have been distributed to more than 200 churches in order to meet the demands of this expanding program.

#### Developing Congregations As Feedback Channels

One significant result that should be realized from the encouragement and the development of the interest and cooperation of local congregations in the work of station DYER is the establishment of channels of feedback. One top priority need of DYER is communication research. "A basic task of communication research," according to Wilbur Schramm, "is to provide continuing and systematic feedback from the audience."<sup>127</sup> As competition for radio listeners becomes more intense, the need for station DYER to acquire research feedback becomes more acute. Schramm advanced some reasons for the importance of research feedback in a developing country.<sup>128</sup> There are certain guidelines which should be followed by station DYER:

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<sup>127</sup>Wilbur Schramm, loc. cit., p. 31.

<sup>128</sup>Ibid, pp. 31-32.

1. A station that is engaged in something as vital as social and spiritual changes needs to work in the clear light of facts. The appropriateness of information directed to the audiences depends on appropriate information from and about the audiences. The quality of information from and about the audience is of the essence.

2. A radio station that is subsidized by the church cannot afford to waste resources on unsuccessful or inefficient campaigns. A failure of any part of the expenditure to deliver the information where it is needed and when it is needed is therefore doubly serious. Anything that can be done by research to make failure less likely and the delivery of information more efficient is likely to show financial as well as psychological gain.

3. In a developing country such as the Philippines, there is a diversity of audiences and conditions as well as a scarcity of detailed knowledge about them. Christian broadcasters whose broadcasting is western-oriented must make constant effort to establish contact with their audiences through research in order to root themselves again in the culture of their own country. Otherwise, their programs are likely to be ill-adapted for the audiences that need them most.

In order to avoid the usual expense of research, station DYSR should consider the development of local congregations as nuclei for research study. If local congregations become seriously interested in the work of DYSR and if they can be committed to become

involved in it, they, like the station, should be very interested in learning about its results. This knowledge can be gained through audience measurement. "If the measurement method is statistically sound," according to Feinsch and Ellis, "the results should provide material for a thorough diagnosis of a station's state of health."<sup>129</sup> Based on the results, the station can analyze and correct weak spots in programming and the strong spots can be encouraged and promoted.

A good time and place for DYER to conduct a survey would be during the district conferences of the local churches. Ministers and laymen who are selected from different congregations within the area gather in such conferences. Usually these men are leaders in their respective communities. They represent a wide range of occupations. There are farmers, school teachers, businessmen, store attendants, doctors, nurses, lawyers, housewives, carpenters, etc. They usually vary in age. There are young people, ages 20-30 years; adults, from 30-40 years; and people over forty. While these delegates are chosen from the different congregations that comprise the district conference, nonetheless, they are not a random sample of the church population within the district because they are not selected at random. If, for example, there are 200 delegates to the district conference, that number of people becomes the universe of the research. That universe, however, is

act representative of the whole district conference, so that the response of a survey administered to them would only reflect the response of the 300 delegates.

Should DYER want a response which would be representative of the whole district conference, the research team should obtain a list of all church members from every congregation within the district conference, and then take a random sampling of those names. This would require more time and more work on the part of the research team since they would need to travel from place to place in the district in order to administer the survey to the people who would be chosen to make up the random sample.

Before planning any research, approval for each study must be obtained from the conference moderator. Then a team to conduct the survey should be trained at the station. Both the mailed questionnaire and the interview methods are recommended for DYER use. An advantage of each of these methods, if they are carried out by competent personnel, is that detailed information on listening habits and station and program popularity can be obtained.

Reinsch and Ellis recommend that the questionnaire and the interview be structured around the following questions:

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<sup>130</sup>Reinsch and Ellis, loc. cit., p. 279.

"Who is listening to your station, to other stations? Who are not listening?

When do they listen, and for how long?

Why do listeners tune in, and why do they tune out?

Are the programs of your station considered good or bad? Why?

What do listeners think about the program content? Length and method of presentation?

What are people prefer your station? What is their education, income, sex? Where do they live?"

If time and budget permit, the research study can be extended beyond the limits of church members. The value of carrying on research in the community is that additional pertinent information about the feelings and opinions of non-Protestants toward DYER may be obtained. What kind of image does DYER reflect? Does the public merely accept it as another radio station in the area or do they accept it as a true "Christian station?"

Once the local congregations understand the objectives of station DYER, are attracted to its programming and are proud of its operation, the laity should be anxious to become involved in the work of the station because of their faith in its mission. And once the local churches commit themselves to support station DYER with their prayers, money, goodwill, and talents, a mutual interaction of renewal can be achieved. A systematic development of



the channels of feedback from the various churches can cause a free and steady flow of information about the people whom DYSR is trying to reach. Then their attitudes toward religion, toward the church and toward religious broadcasts could be determined. Weak parts of the operation could be corrected and strong parts could be promoted. An attractive and dynamic religious station can become a vital arm of the church. Through creative and meaningful programming, a religious station can effect a strong process of renewal.

Station DYSR does not separate its function from the ministry of the church. This station is constituted of, for, and by the church. It belongs to the church. When it is used wisely and creatively, then station DYSR truly can become a vital arm of the church "aiming to set every man on his own Damascus road where he may see a light and hear a voice."<sup>131</sup> Station DYSR can only help to interpret and articulate in spoken words the love of God for man but "the Holy Spirit is the activator of the response"<sup>132</sup> of those with whom DYSR communicates.

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<sup>131</sup> Richard R. Gilbert, loc. cit., p. 28.

<sup>132</sup> Alva Cox, "The Nature of Christian Communication Via the Mass Media," (working paper, mimeographed, unpublished and undated), p. 8.

## CHAPTER VI

### CONCLUSIONS AND RECOMMENDATIONS

Most Filipinos have regarded a radio station as a commercial mass medium for entertainment and information. Only recently have they begun to recognize its usefulness for instructional purposes. It has been even more difficult for them to accept the use of radio in the ministry of the Christian Church. Their attitudes may be noted in some typical comments. "Radio is not for religion. If people want religion, they go to church. Radio is for entertainment!" "To construct a religious radio station would be a waste of money for the church." "No religious station can compete with the commercial stations." "Who likes to listen to a religious station?" "Radio for the ministry of the Church? It might compete with the services of the Church and even corporate worship would be destroyed. People wouldn't go to church anymore; they would just stay at home and listen to their radio! Radio is no substitute for the Church!"

In spite of these negative attitudes toward religious broadcasting, some Filipino Protestant ministers and laymen believe



otherwise. They believe that radio is not a monopoly of the commercial interests. They believe that radio, as a personal mass medium, is an ideal outlet for religion. It can be used by the Church for religious education, for evangelism, and for public relations. These were the convictions of some American Protestant leaders who conceived the idea of starting a religious radio station as a pilot project in the Philippines. As a result, station DYSR began its operation in August of 1950 as a new venture in the broadcasting of religion.

This study was an attempt to add substance to the conviction and faith of those who pioneered in the operation of station DYSR. It was based on the conviction that a religious radio station can succeed in a competitive market, that it can compete for listeners and that it can be as attractive, interesting, and listenable as any successful commercial station. The hypothesis of the study was that success was dependent upon at least two critical requirements: First, the religious station must have well-defined objectives, and, second, it must measure its operation against established successful management procedures and techniques.

Evidence to support the hypothesis was discovered through the identification of the objectives of station DYSR and through their critical analysis. In the process, it was learned that the programming objectives of DYSR not only reflect the Christian

teachings of the Church but they are also built into the context of the socio-cultural milieu of the area which the station serves. The programming shows a recognition and acknowledgement that man's religious behavior does not exist in social isolation. DYSR's program policy embraces the socio-economic and the religious developments of the community in relation to the needs of the area. Some impressive instances were discovered which showed that the station has been free, imaginative, and uninhibited in its program format without sacrifice to its identity as a radio station which is operated by the National Council of Churches in the Philippines.

This study identified certain outstanding problems of station DYSR in: (1) organization and administration, (2) policies and practices in the programming department, (3) management of the engineering department, (4) personnel administration, and (5) projects in promotion and publicity. Suggestions for improvement in each of these areas has been a part of this study.

The possibility for future development of the use of radio by the Church was explored. Methods for the expansion of the active support of the churches were recommended. Increased involvement of the churches in the work of DYSR should result in a mutual enrichment of both the station and the churches.

From this study, the writer has concluded that station DYSR

can achieve even greater success through constant evaluation of its procedures and practices, by their measurement according to the yardsticks of successful modern management procedures, and by serious involvement in a training program for executives and other employees in the organization.

A further conclusion is that station DYSR is proving itself a useful mass media tool in the ministry of the Church. It reinforces rather than competes with the mission of the Church.

This study was attempted because of the great need for it. The last critical study which had been made of DYSR was in 1952. This writer believes that the station should be studied at regular intervals and that the studies should focus on operational activities. A constant process of renewal is necessary if the operation of DYSR is to continue to be a dynamic and vital influence in the life of the community it serves.

Certain recommendations have grown out of this study:

1. Organization and administration.

A table of organization should be prepared by station DYSR management showing the functions and the inter-relationships of the departments of the station. Key positions in the departments, as well as the degrees of authority and responsibility which are entrusted to and expected from such key positions, should be made clear.

The duties and responsibilities of the Mass Media Commission and of the station manager should be defined clearly. This is critical for the future achievement of teamwork at station DYSR. Each must understand and respect the duties and responsibilities of the other.

In managing the station, the manager needs to delegate much of the administrative detail. In order to be able to do so, his subordinates need training and education so that they will become more competent.

## 2. Programming.

Instead of a policy of scheduling what seems to be best for the listeners, the program personnel of DYSR should study the developments in the social, economic, political, and religious areas of the community. New interests and needs which are created due to these developments should then be reflected in the station's programming.

## 3. Personnel.

A more practical personnel policy is needed at station DYSR. A good point for a beginning would be the consideration of a decent wage scale. The proper point of comparison in this regard should be the salary scale of the people who are in the broadcasting profession, not the salary scale of full-time church workers.

An examination and re-evaluation of the present one-year contract system at DYSP is prerequisite to the establishment of a sound tenure program for the employees of the station.

A personnel development program should be instituted in order to strengthen employee incentives, inspire their individual development, recognize those who can assume added responsibilities, and increase employee pride in the organization.

#### 4. Promotion and Publicity.

In order to be able to reach as many listeners as possible, station DYSP should make wider use of promotion and publicity. A strong and consistent promotion campaign could increase audience awareness for the station. As a first step, management should create an item in the annual budget for promotion and publicity. A next step would be to employ a full-time promotion and publicity person. This individual should be ingenious, original, and aggressive. He should enjoy meeting people and should be interested in their activities. He should be sensitive to everything worthwhile that happens at the station so that he can inform the people in the community through press releases or feature stories. Daily happenings on programs, letters containing humorous anecdotes about the station, its programs, or personalities... these are some of the materials from which he can create good publicity. Together with the station manager and perhaps other senior staff members,



he should design a clear-cut, well organized, long range promotion and publicity policy. The primary concern in this policy should be the creation and maintenance of audience enthusiasm for the station, its programs and its air personalities.

### 5. Research.

Research studies need to be considered in at least two areas:

#### a) Audience Study.

What are the target audiences of station DYSR? Does the station hit those targets as often and as effectively as it could? What are the socio-economic profiles of its listeners? Audience studies need to discover more than just the statistical determination of audience size. Future studies should focus on the role of religious broadcasting as an influence on human behavior. Such findings would be significant because religious broadcasting should communicate values which relate to character structure and character formation.

#### b) Program Study.

What kinds of programs interest the different age groups? Is spectrum programming more effective than the block system in the achievement of the program objectives of DYSR? Do the secular programs of DYSR create the kind of climate which is needed to prepare the listener for the sacred programs? Is there any correlation between social or economic status and the predisposition to listen to religious programs?

This study has been an attempt to examine and evaluate the management of station WYSL. While it is not a thorough and exhaustive analysis of all facets of station operation, nonetheless it has discovered some guidelines in religious station management which the present and future managers of WYSL may find useful. Only as WYSL offers the best of itself to the community which it serves, can it hope to reinforce the predispositions of its listeners to give the best of themselves to their fellowmen. This is the essence of religious broadcasting.

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